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POETRY.

For the Churchman.

THE DEPARTING YEAR.

I.

From this lowly earth I am wending now
With a crown of icicles on my brow,
And my requiem, sung by that wailing breeze,
Whose harp is the limbs of the old oak trees,
With my garments bound by the frost-king's breath,
Which chills the soul like the arrow of death—
Amid the falling, so solemn and slow,
Of the earth's gay robe, the fleecy snow,
Surrounded by clouds, uncheered by the sun,
I am wending on, for my work is done.

II.

I have seen the young, the bright and the brave,
Depart to the house of the silent grave:
I have seen the light of a maiden's eye
Grow dim as a star in the morning sky,
And the gentle smile give place to a tear
When the foot-falls of death were sounding near,
And the voice that thrilled in its lowest tone,
Wane faint and sad as an infant's moan:
For the flame of life was fading away
By the cold damp breath of a stern decay.

III.

Then too have I seen how that faith could be
Like a star that gleams o'er the troubled sea,
Holy and calm as its radiance laves
With a shower of light the tumultuous waves,
And smilingly chides from its happier sphere,
The bark that would shrink when its haven was near.
O I have seen it to stifle the sigh,
To strengthen the heart and brighten the eye—
To buoy up the frame, 'neath sorrow's dark rod,
And gladden the soul with the smile of God.

IV.

Yet too have I seen, how earth's sons speed on,
Fearless and careless of evils to come,
Like insects that float in the bright sun's rays,
When they kiss the earth on the summer days—
Forgetful, too oft, that the beams depart,
And that night will come o'er the warmest heart—
When their joy shall fade, and the voice of mirth
Rejoice no more in the brightness of earth,
When man shall bow down to the grave's control,
And silence unfold her wings o'er the soul.

V.

I go, I go, but I meet you again
When the trump shall sound o'er earth and o'er main;
When the sea gives up her numberless dead,
And the lost have gone from their charnel bed—
Then, then shall I wake from its sleep of years,
Earth's record of sin, of guilt and of tears—
Then, then shall I stand mid the ranks of men—
O happy the soul, that can bide me then—
For angels shall greet him, with songs of love,
As they guide him home to his bliss above.

ION.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. I.

Of the validity of the English forms of Ordination.

(Concluded.)

By what you have seen of our ordinal, you may easily find, how sincere Mr. Ward hath been to tell the world: "That the word priest is not once named, nor any word equivalent thereunto, whereby to signify and denote the power or grace given by imposition of hands."

Whereas, the word priest is no less than four times particularly applied to the purpose of the consecration. For the whole office is a continued act, and no part is to be considered separately from the act of consecration itself, which is the imposition of hands; whatever goes before, is only preparatory to that, though the words, then used, do fully express the power conveyed to be no other than that of the priesthood; for none but a priest can remit and retain sins, or minister the doctrine of the sacraments; and therefore these words that follow, are words equivalent to the word priest, and are certainly more full than the Romish ordinal itself is, when the bishop lays on his hands. I shall here, again, set both before the reader, in order to satisfy him of the unreasonableness of these men's clamors.

The English Form.

Receive the Holy Ghost: whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments. In the name of the Father, &c.

The Romish Form.

Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.

These are the words used at the imposition of hands in both Churches; and if our form is not valid, I am sure theirs is not so; and therefore both must, in this respect, stand or fall together.

But Mr. Ward is wiser, not only than our Church, but his own too: for he says, our Saviour did not use the words above recited: "when he made his apostles priests, but ordained them by these words: *Hoc facite*, (Do this.") This I find is Mr. Ward's form, and certainly it is one of his own choosing: for neither the Church of Rome, nor ours, use it as the form of consecrating a priest; and consequently neither do believe it to be the form which our Saviour used when he consecrated his apostles priests.

And Mr. Ward, in pursuance of the same speculation in the same page, tells us, that our Saviour *ordained his apostles priests at his last supper*. If I oppose Mr. Ward in this, I hope the adherents of the Church of Rome will not be angry with me: for herein I not only vindicate our Church, but theirs too, against the assaults of this mighty Goliah.

Bellarmine, of all the writers that ever appeared in the behalf of the Church of Rome, is he that deserveth the greatest regard. Now he makes imposition of hands an essential of ordination; but it does not appear that our Saviour laid his hands upon his apostles at his last supper; therefore, according to Bellarmine, since an essential of ordination was then omitted, the apostles were not then ordained priests. The learned cardinal's words are these:

"The Council of Trent, (which is a thing to be observed upon the account of those who think otherwise, since the holding of that council,) session 14, chap. 3, saith of extreme unction, that the minister of it is a bishop or priest, rightly ordained by imposition of hands. And session 23, chap. 4, the council hath these words concerning the sacrament of order: If any body shall assert, that in holy orders, the Holy Ghost is not given, and consequently that the bishop saith in vain, receive the Holy Ghost: let him be accursed. The council here doth declare, that they are then ordained priests, and that then the grace of the Holy Ghost is given to them, when it is said unto them, Receive the Holy Ghost. But when this is said, then the hands are laid, as it appears by the Pontificale, and by the custom of the Church: therefore the council thought the imposition of the hand to be essential."

Here we find Cardinal Bellarmine and the Council of Trent on our side; they think that this form above mentioned (and indeed so doth the Pontificale) is what conveys the priestly power, and not Mr. Ward's *hoc facite*. It is a strange thing, that men will presume to engage in controversies, when they know not what they are to defend, and what they are to oppose.

Whatever Mr. Ward has said against that part of our form, Receive the Holy Ghost: whose sins you remit, &c. equally affects the Church of Rome as it doth us: for their words are as general as ours are, both being the same, and both refer to what is before in the same offices, and which I have already shown with respect to ours. What I shall next observe, in Mr. Ward, is what he saith of those additional words, which we have in our form, at the imposition of hands, more than what they have in theirs.

"As for those words, (be thou a faithful dispenser, &c.,) they are no more than what may be applied to a deacon. They only give authority to distribute the sacraments of Christ's body and blood, but not to consecrate it, nor to offer it in sacrifice to God the Father."

Now these words plainly refer to what went before in the form; the same person who has authority given him, *to remit and retain sins*, is to do this, by dispensing the word and sacraments, which are the means appointed by God to remit and retain sins; so that these words cannot be understood any otherwise, than as dispensing the word and sacraments to all intents and purposes, for the remitting and retaining of sins.

But it seems (according to Mr. Ward) the nicety turns upon this: that as a deacon may assist a priest in distributing the sacraments, so consequently dispensing the sacraments may as properly be applied to a deacon's commission as to a priest's. But I must beg Mr. Ward's pardon in this: for I know of no power of this nature in a deacon's commission, either by divine or human authority. A dispenser of the sacraments must answer all the ends of the dispensation, otherwise he acts imperfectly; and consequently this term cannot be applied to a deacon, especially when it is made explanatory of remitting and retaining of sins, which is what a deacon has nothing to do with: for suppose there be no priest present to consecrate the sacrament, what sort of a dispenser will a deacon make by himself? He that talks at this rate, must either have a strong inclination to dispute, or else such a cause to maintain (which is indeed the case) as can be supported by no better arguments.

But the main defect which Mr. Ward has discovered in our priesthood, is yet behind: it is, it seems, because he thinks our form, at the time of the imposition of hands, doth not express particularly a power to consecrate the sacrament, and to offer it in sacrifice to God the Father. If there is such a defect, it is what they labor under as well as we, because they mention no such power given at their imposition of hands; nay, if this writer's judgment were of any consequence, we are in this particular more perfect than they: for we do give power, at the imposition of hands, to dispense the sacraments, which is more than they do. They have nothing like the word sacrament in their form at all, if we consider their imperative form at imposition of hands, separate from the rest of the ordinal, as Mr. Ward doth ours.

But, I presume, this gentleman has an eye upon another part of the Roman ordinal, if he knows any thing of it, viz., receive power to offer sacrifice to God, and to celebrate masses, both for the living and the dead, in the name of the Lord. Amen. Now this part of their ordinal is not used at the imposition of hands, but at the delivery of the chalice, &c.; and both that ceremony and this form never came to be practised in the Church, till about 700 years ago, as it appears by Morinus, a learned priest of their own Church, who has published a collection of the ancient ordinals; and therefore this can be no essential part, unless we presume that the whole Catholic Church wanted the essentials of ordination for a thousand years next after Christ; and this is a supposition so very unreasonable, that, I think, I need say no more of it.

But if you take a view of our ordinal, you'll find a form there, even more particular than this is, with respect to the sacraments in general; for the bishop with us, upon the delivery of the Bible, makes use of these words: Take thou authority to preach the word of God, and to minister the holy sacraments in this congregation, where thou shalt be appointed. Now if the sacrament of the Eucharist be a sacrifice, as the most learned among the Protestants do maintain, here is a commission given to execute that ministration, notwithstanding what Mr. Ward may have said to the contrary.—But as for their masses for the living and the dead, we *know no such custom, neither the Church of God*. They must first of all prove such masses by holy Scripture, or the practice of the universal Church in her ordinals, for a thousand years next after Christ, to be a part of the commission of a priest, before they give us any farther trouble, or raise any farther scruples upon this head.

Upon the whole then, we find that Mr. Ward is entirely mistaken, when he affirmeth, that we have not the word priest in our ordinal, or any word equivalent thereunto. Whereas it evidently appears, by what has been said before, that both the name and thing too are there particularly mentioned and described; and if it be insisted upon, that no such word as priest is to be found in the very form used at the imposition of hands, you find that this is what they want in that part of their ordinal as well as we; so that they must see to it; for if their ordinals are valid, ours must needs be so.

I proceed now to show the validity of our Episcopal ordinal. The forms used both by the Church of Rome and us, at the imposition of hands, are these:

The English Form.

"Take the Holy Ghost, and remember, that thou stir up the grace of God, which is in thee, by the imposition of our hands: for God has not given us the spirit of fear, but of power and soberness."

The Roman Form.

"Take the Holy Ghost."

Mr. Ward findeth fault with this our form, which we use at the imposition of hands: because "The word bishop is not once named, nor any word equivalent thereto, whereby to signify and denote the power or grace given by imposition of hands to be Episcopal power."

This is the same objection which has been already considered under the ordinal for priests, and you see it equally affects the Roman ordinal with ours; but Mr. Ward was cunning enough to know, that the commonalty, for whom his discourse is particularly calculated, had no opportunity to consult the Roman Pontificale; and consequently, that they were not in a capacity to know that we use the very words of that ordinal in ours, at the imposition of hands. But I should have thought that the same cunning might have suggested to him, that there are others who have opportunities to consult their ordinals, and who would be inclined to do the world justice, and set this matter in its true light.

But if this gentleman means, that there is not the word bishop, or any word equivalent thereto, in any part of our ordinal, any body that will be at the pains to consult it, will find that he is as much mistaken in this, as he has been before about the ordinal for priests. And because our ordinals are not commonly published along with our common prayers, for vulgar use, I shall show the several passages in it, wherein both the name and office of a bishop are particularly expressed and distinguished. But it shall be, as I find it in bishop Bramhall's book, for the sake of his judicious observations upon each particular.

"The form of Episcopal ordination, used at the same time when hands are imposed, is the same both in their form and ours, (*Receive the Holy Ghost*.) And if these words be considered singly in a divided sense from the rest of the office, there is nothing either in our form or theirs, which doth distinctly and reciprocally express Episcopal power and authority. But if these words be considered conjointly in a compounded sense, there is enough to express Episcopal power and authority distinctly, and as much in our form as theirs."

"First, two bishops present the bishop elect to the archbishop of the province, with these words: Most reverend Father in God, we present unto you this godly and well learned man to be consecrated bishop." There is one expression.

"Then the archbishop causeth the king's letters patents to be produced and read, which require the archbishop to consecrate him a bishop. There is a second expression.

"Thirdly, the new bishop takes his oath of canonical obedience. I, A. B., elected bishop of the Church and see of C., do promise and profess all reverence and due obedience to the archbishop and metropolitical church of D., and his successors. This is a third expression.

"Next, the archbishop exhorts the whole assembly to solemn prayer for this person thus elected and presented, before they admit him to that office, (that is, the office of a bishop.) whereunto they hope he is called by the Holy Ghost, after the example of Christ before he did choose his apostles, and the Church of Antioch before they laid hands upon Paul and Barnabas. This is a fourth expression.

"Then followeth the litany, wherein there is this express petition for the person to be ordained bishop: We beseech thee to give thy blessing and grace to this our brother elected bishop, that he may discharge that office whereunto he is called diligently to the edification of thy Church. To which all the congregation answer, Hear us, O Lord, we beseech thee. Here is a fifth expression.

"Then followeth this prayer, wherewith the litany is concluded: Almighty God, the giver of all good things, which by thy Holy Spirit hast constituted divers orders of ministers in thy Church, vouchsafe we beseech thee to look graciously upon this thy servant, now called to the office of a bishop. This is the sixth expression.

"Next, the archbishop telleth him he must examine him, before he admit him to that administration whereunto he is called: and maketh a solemn prayer for him, that God, who hath constituted some prophets, some apostles, &c., to the edification of his Church, would grant to this his servant the grace to use the authority committed to him, to edification, not destruction; to distribute food in due season to the family of Christ, as becometh a faithful and prudent steward. This authority can be no other than Episcopal authority, nor this stewardship any other thing than Episcopacy. This is a seventh expression."

"Then followeth imposition of hands by the archbishop, and all the bishops present: with these words, receive the Holy Ghost, &c.—And lastly, the tradition of the Bible into his hands, exhorting him to behave himself towards the flock of Christ, as a pastor, not devouring, but feeding the flock; all this implieth Episcopal authority. They may except against Christ's own form of ordaining his apostles if they will, and against the form used by their own Church—but if they be sufficient forms, our form is sufficient."

To this I shall subjoin the same pious prelate's wish. "It were to be wished, that writers of controversy would make more use of their own eyes, and trust less other men's citations."

Now whether Mr. Ward's character comes within the excuse even of this wish, is what I very much question. We will presume that he did not vouchsafe to look into our ordinals, but that he took what he has quoted out of them at second hand. But how he can get over what bishop Bramhall has here said, I know not; for he himself owns he has perused this book, in the eleventh page, and in several other places of his book; yet for all this, to say we have nothing in our ordinal, that signifies or denotes either the name or office of a bishop, is what appears to me very unaccountable.

But nothing can set this matter of the validity of our ordinals in a clearer light, than an examination into the old primitive way of ordination; and if we have all the requisites which they had, this will not only vindicate ours effectually, but also demonstrate the absurdities and superstitions which have crept, by the corruptions of an ignorant illiterate age, into the present Roman Pontificale. And this shall be the subject of the next chapter.

COMMUNICATIONS.

For the Churchman.

RULE OF FAITH, PRIVATE JUDGMENT, AUTHORITY OF THE CHURCH.

The Protestant Episcopal Church in these United States, is very distinct and emphatic in the expression of her views respecting the *rule of faith*. She positively declares in her sixth article that the Scriptures of the Old and the New Testament are the only rule of faith, and that no other can be substituted in its stead or even elevated to a co-ordinate authority with it, without a direct and impious infringement of the high perogative of Almighty God. There is most happily an entire agreement among us in the construction we place upon this article. There is therefore no need of argument to enforce either the wisdom or the beauty of its provision. All concur in admiring the maternal solicitude and prudence of the Church in thus guarding her children against the inroads of dangerous error or fatal heresy, by clearly defining the source whence the doctrines to be believed must be derived. God be praised that there is no diversity of opinion among us, touching this most important point, which like an impassable gulf, now separates between us and the Church of Rome.

"*Private judgment* and *the authority of the Church.* Here, then, is not as much unanimity of opinion; and without intending to widen the breach or hurl the poisoned weapons of an angry controversy, I would respectfully and with becoming deference to the judgment of others, present a few thoughts for the consideration of the readers of the Churchman.

It appears to me, that without involving ourselves in the least inconsistency, or attempting to unite opposing principles, we may argue in favor of the authority of the Church, and at the same time assert the right of private judgment, whenever they are properly defined and judiciously regulated. To explain what I mean. In the twentieth article, the Church (not the Church Catholic, but the Protestant Episcopal Church, which is a pure branch of the Church Catholic) it is said, "has power to decree rites and ceremonies, and *authority in controversies of faith*." Here then, it is expressly asserted that the Church has an authority touching the most fundamental of all those treasures committed to us for faithful keeping, *the faith*, before which all her sons must reverently bow. It were a very alarming declaration if it stood alone just as we have quoted it, without restriction or limitation. It does not so stand. This authority is very much and wisely abridged. "For, says the same article, it is not lawful for the Church to ordain any thing that is contrary to God's word; neither may it, exercising its right of interpretation, expound any place of Scripture that it be repugnant to another." Now if the Church were to transcend those well defined limits, her authority would cease to be of binding force, be at an end, and her decrees, being the result of this flagrant usurpation of power, would cease to be obligatory upon her sons. We would not be obliged to follow her in her wild and unscriptural career, even though she bade us with the voice and the language of authority. But who is to determine when this overleaping of her defined limits takes place? The Church, of course, is not, because she is the party to be judged. It must be either the individual himself in the exercise of the right of private judgment, or else the Church Catholic. Now I am inclined to believe, in opposition to the opinion expressed by Dr. Pusey in his letter to the Bishop of Oxford, (which I have read with great admiration,) that the ultimate appeal is to man's private judgment. And I will state the reasons for thus believing.

This appeal, I know, may be abused. This right is one of tremendous power for weal or wo. But still, in my opinion, it is vested in man by the Scriptures and clearly recognized, as one of his immunities, by the Church herself. I may be wrong, but if so, I trust I am open to conviction; and the readiness to erase what is now written, as soon as it shall be stamped with the seal of error, shall be only equalled by the pleasure with which the erasure will be made. I hope I write, not for victory, but truth. There is much light thrown upon this subject in the twenty-first article, which was omitted, not because of any discrepancy of sentiment between us and the English Church, but because it was partly local. This is its language: "General Councils may not be gathered together without the commandment and will of princes, and when they be gathered together, they may err, and sometimes have erred." Therefore it was enacted, that even "general councils," which were the representatives of the Church universal, when she appeared in all the lustre and magnificence of *unity*, "were not to be obeyed unless they adhered to the word of God." There is the very same guarded limitation of power in this case as in the former. And the question again occurs, "who is to judge of this adherence to truth or departure from it?" It cannot be the branch of the Church Catholic, as we have proved above. Neither can it be the Church Catholic herself, as we have just shown. She is now the party to be judged. "The *rule* of faith," or the standard by which her decisions and decrees are to be measured, is prescribed, viz., the "word of God." And the only party who remains to exercise judgment, is the individual himself.

This right of private judgment involves the most fearful responsibility, and is ever to be wielded with the pious caution, which such responsibilities should at all times inspire. To presume to set our individual opinion in opposition to the Church, *lightly*, is a sin. It is more than arrogant presumption and inordinate self-conceit: it is a high misdemeanor. But should it ever become a matter of conscience, we must obey God, rather than the Church, until we are assured that the Church is an infallible, unerring expounder of the word of God.

In the eighth article concerning the *Creeds*, the language is peculiar and worthy of observation. They are to be received: why? because they may be proved by most certain warrants of Scripture."

I think I may fearlessly introduce Chillingworth as authority upon this occasion. At all events, I will make one or two brief extracts, out of the many I might select, and then leave the reader to judge for himself.

"As if I might not esteem it pride and folly to contradict and disturb the Church for matter of order pertaining to the time and place, and other circumstances of worship; and yet *account it neither pride nor folly to go about to reform errors which the Church hath suffered to come in, and to vitiate the very substance of God's worship. It was a practice of the whole Church in St. Augustine's time, and esteemed an apostolic tradition even by St. Augustine himself, that the eucharist should be administered to infants; tell me, Sir, had it been insolent madness to dispute against this practice, or had it not?*"

Again: "It follows not because the Church's authority is warrant enough for us to believe some doctrine touching which Scripture is silent; therefore it is warrant enough to believe those to which the Scripture seems repugnant."—Chillingworth's Works, page 199; also 156; also 130.

I might add others to the list, of great weight and authority, among the divines of the Church of England. But I forbear. No one is disposed to regard the decisions of the primitive Church with more veneration and respect than myself, and no one would be less inclined to resist her authority. I look upon her, with her vast learning, deep piety, and profound acquaintance with the Scriptures, as entitled to the utmost deference, and I study to pay it.

M. Y.

For the Churchman.

ADVERSARIA, NO. XXIV.

> "ut si
> Cæcus iter monstrare velit: tamen adspice, si quid
> Et nos, quod cures proprium fecisse, loquamur."
> Hor. Epist. I. 17.

This is God's hand in the World.—That the nineteenth century should give birth to a new developement of philosophy, will not startle any body who has read Coleridge or Cousin. Nor will it seem unlikely that this should manifest the character and method indicated by the French philosopher. The logical acuteness of Cousin is as admirable as his genius. Schelling in Germany, Coleridge in England, and the French eclectics, are, perhaps, the three great movements of our age. SCHELLING arose after the system of Kant, and all that he included, had been completed in Fichte. Otherwise, Schelling completed Kant. But however this may be, (compare Coleridge, Bio. Lit., and Cousin, Introd.) Schelling could only have come after Kant. It was the "Natur-Philosophie," it was Schelling, of whom COLERIDGE said—that to him it would be "happiness and honor enough, should I succeed in rendering the system itself intelligible to my countrymen, and in the application of it to the most awful of subjects for the most important of purposes." (l. c.) This then is Coleridge's place in the history of philosophy: a place that I have never seen indicated by authors, though doubtless they have well understood it. But the third of these movements is the French. As a whole, this cannot be called eclecticism without confusion. For it is neither any eclecticism of antiquity revived, nor is it wholly of Cousin. And yet the future may see only Cousin and the eclecticism which he taught; and posterity may call the whole of this movement Cousinian. But my motto has become quite inappropriate to these remarks. It was meant to illustrate some aids to reflection on the doctrine of God's providence in the world, as developed in the philosophy of Cousin. This is certainly not new; nor perhaps does it "lie bed-ridden in the dormitory of the soul;" and yet it may find a few who will bear witness to it as a new light. Others, who cannot yet see far enough, will receive it, as wholesome food for manly thought.

"All history must be providential." Coleridge yet speaks. Not soon will the echoes of that voice cease among men. The past indeed is full of systems that are done with, but it is the past only, and we cannot safely say more. We may be witnessing the beginnings of a philosophy which shall bring forth the complement of all systems, and THE LAST.—The above passage is from a new book just published by Mr. Nelson Coleridge from the MSS. of his great uncle.* I have taken it from its context in order to set forth more fully the doctrine below. But Southey will afford us another preface: the bard well precedes the philosopher.

"———— All to you
Is dark and cheerless; you in this fair world
See some destroying principle abroad,
Air, earth, and water, full of living things,
Each on the other preying; and the ways
Of man, a strange perplexing labyrinth,
Where crimes and miseries, each producing each,
Render life loathsome, and destroy the hope
That should in death bring comfort. O, my friend,
That thy faith were as mine, that thou couldst see
Death still producing life, and evil still
Working its own destruction; couldst behold
The strifes and tumults of this troubled world
With the strong eye that sees the promised day
Dawn through this night of tempest!—all things then
Would minister to joy; then should thine heart
Be healed and harmonized, and thou shouldst feel
God, always, everywhere, and all in all."

"We discover in history," says Cousin, in the excellent English of Mr. Linberg,—"we discover in history a reverberation of the agency of God. The admirable order which reigns there is a reflex of eternal order; and the ultimate principle of the necessity of its laws is God himself, considered in his relation to the world, and particularly to humanity, as the last end of its existence. Now God's perpetual agency in respect to the world and to humanity, is Providence. Because God, or Providence, is within nature, therefore nature manifests those necessary laws which are commonly supposed to constitute fatality; and it is the existence of providence, within humanity and history, which gives to humanity its necessary laws, and to history its necessity. This necessity, which men of low capacities accuse, which they confound with an external and physical fatality which itself has no existence, and by which appellation they designate and disfigure the ordinations of divine wisdom in respect to the world;—this necessity, is the unanswerable demonstration of the intervention of providence in human affairs, and of the moral government of the world.† The great deeds recorded in history, are the decrees of this government, revealed to humanity by its own history; and promulgated by the voice of time.—History is the manifestation of God's providential views in respect to humanity; the judgments of history are the judgments of God himself . . . . If history be the manifestation of God's government, every thing in history is in its place; and if all things are in their proper places, then every thing there is good. Hence, that exalted historical optimism, which I glory in professing, and which is nothing else than civilization referred to its first and last principle, to Him who, in creating humanity, caused it to exist, and who has formed every thing by weight and measure for the general good of all things.

Either history is an insignificant phantasmagoria, and consequently a bitter and cruel mockery, or it is rational. If it be rational, it has its laws, and these laws are necessary and beneficent; for every law must have these two characters. To maintain the contrary is blasphemy against existence, and against its author. I regard historical optimism, namely, the idea of the existence of a regular plan, according to which the events of history are governed, as the most elevated idea to which philosophy has yet arrived, and as that which alone constitutes the possibility of a philosophy of history. It is an acquisition of the age we live in; and its importance is of itself sufficient to impress upon that age the character of superiority which properly belongs to that which came last. It is sufficient to fill our souls with gratitude to Providence, for having caused us to be born at an epoch, when men begin to comprehend, and to be reconciled to, the order of existence at every point of its duration; and when, in consequence thereof, they are better able to understand, and more profoundly to revere Him, by whom it is established."

Such is the doctrine of Cousin. There are those with whom it will not fail,—et decies repetita, of admiration. Neither Coleridge nor Cousin call men to be Coleridgians, Cousinians; but to seek truth. It is we who distinguish ourselves by these names: yet none the less, the reverence which leads us to this, however it may also lead us to error, to see more in the masters than they have delivered, and even to forget them, while we follow the ideal of our own imaginings,—this reverence is of itself to be cherished and revered. There cannot be one bulwark too many against the all-whelming tide of the Practical Mammon.

"*The Confessions of an Inquiring Spirit.*"—Such is the title of the little volume which the accomplished nephew of Coleridge has just published from the MSS. of the philosopher. The subject of the book is—The Inspiration of the Holy Scriptures; which is treated in seven letters to a friend. The volume is uniform with Mr. Pickering's editions of The Aids, The Friend, &c. Not many copies, it is believed, have as yet been received in this country; but an edition is going through the press of a well known firm in our literary emporium, which will probably come as near the original, in good looks, as can be expected. The subject of this volume is one which Coleridge has before referred to in the "Church and State," and particularly in the Literary Remains, (the passages from which last are cited by the editor,)—but never at such length. The theological question which is discussed is one of great weight: and it is Coleridge who discusses it.—However divines may decide the discussion, they can find no fault with the manner, and they cannot but reverence the spirit.

There are many strikingly beautiful passages in these letters. This is a characteristic well known of Homer and of Wordsworth; as it is not of Southey. In every work of Coleridge we meet with these, and they may be found in the most familiar letters that the author of the book of "Recollections and Conversations" has given to the world. The first letter of this book introduces it as follows. The author, we are told, has been reading Mr. Carlyle's translation of the Wilhelm Meister, and particularly the "Confessions of a Fair Saint." This he prefers to render correctly "The Confessions of a Beautiful Soul." And this was the occasion of "the following Confessions of one, who is neither fair nor saintly, but who—groaning under a deep sense of infirmity and manifold imperfection—feels the want, the necessity, of religious support; who cannot afford to lose any the smallest buttress, but who not only loves truth even for itself, and when it reveals itself aloof from all interest, but who loves it with an indescribable awe, which too often withdraws the genial sap of his activity from the columnar trunk, the sheltering leaves, the bright and fragrant flower, and the foodful or medicinal fruitage, to the deep root, ramifying in obscurity and labyrinthine way-winning—

In darkness there to house unknown,
Far underground,
Pierc'd by no sound
Save such as live in Fancy's ear alone,
That listens for the uptorn Mandrake's parting groan!"

One of the designs of Coleridge in this volume is, to oppose what he called the popular "bibliolatry:" "that the Bible is the only religious bond of union and ground of unity, and the like. For the confutation of this whole reasoning, it might be sufficient to ask:—Has it produced these effects? Would not the contrary statement be nearer the fact? What did the Churches of the first four centuries hold on this point? To what did they attribute the rise and multiplication of heresies?" "The Bible is the appointed conservatory, an indispensable criterion, and a continual source and support of true Belief. But that the Bible is the sole source; that it not only contains, but constitutes, the Christian Religion; that it is, in short, a creed, consisting wholly of articles of Faith; that consequently we need no Rule, help, or guide, spiritual or historical," &c., this he plainly denies. But again; "it is my conviction that in all ordinary cases the knowledge and belief of the Christian Religion should precede the study of the Hebrew Canon. Indeed, with regard to both Testaments, I consider oral and catechismal instruction as the preparative provided by Christ himself in the establishment of a visible Church." There are several other important passages on this and other questions. But the tribute of admiration to Coleridge has now become unnecessary. "He has won the battle, now," as he said of Wordsworth, "ay! and will wear the crown, while English is English."

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* "Coleridge declares this doctrine rather more fully, in his "Church and State." See ch. iii., where he says, "history studied in the light of philosophy, as the great drama of an ever unfolding Providence, has a very different effect. It infuses hope and reverential thoughts of man and his destination."

† See the Translator's Note.

"*Assentere viri.* Nunc non cinis ille poetæ
Felix? Non levior cippus nunc imprimit ossa?
Laudant convivæ. Nunc non e manibus illis,
Nunc non e tumulo fortunataque favilla
Nascentur violæ?"

Dec. 2, 1840. PHILARCHÆUS.

NOTE.—The writer may be pardoned in stating, as a reason of the diverseness of this and the last number of these papers,—though their miscellaneous character as Adversaria should seem to render it unnecessary, that the former article was prepared a year since, and laid aside.

For the Churchman.

NO. XI.

TEMPERANCE SOCIETIES.

No Christian man, honestly considering the matter, can deny that the gospel of CHRIST is *the* means of man's moral regeneration. On this point, it is taken for granted that all agree, who believe the Bible to be the word of God.

But now comes the important question, how shall the gospel be brought to bear most effectually upon man? The gist of the dispute lies here.

To this question the Catholic Christian has but one reply. The Church of Christ, the *forerunner* of the gospels and epistles, the ark in which the New Testament Scriptures were deposited, the body visible, in unity with its Head, to whom they were written for instruction and edification, is the means. He believes that Christians, "having all been baptized into one body," (1 Cor. xii. 13,) "which is the Church," (Col. i. 24,) are to "walk in him," i. e. his body; (Col. i. 24, and ii. 6;) to be rooted and built up in him, (v. 7,) "to be knit together, and to increase with the increase of God. (ii. 19.) Whatever, therefore, they were to do as Christians, was to be done through the medium of this "body," whether for the good of the individuals themselves, or for the world. (1 Cor. xii., Eph. iv.) So long as men preserved this unity, the Church presented the front of an irresistible phalanx to the world; and so made powerful inroads upon it; until, at length, divisions wrought what the world's hatred and opposition could never effect, her discomfiture and (but for the promise of CHRIST to that part which remained faithful) her downfall.

It is not wonderful that the gospel should be of so little effect upon mankind, when those who, as *members of his Church*, were designed by CHRIST to be the instruments of his good pleasure, forsake his appointed means, and fashioning out something more disjointed than the image of Nebuchadnezzar's dream, endeavor and expect, as they say, to reform the world. And it does seem as though any Christian man who will look upon the Temperance Society—and others might be added—as an attempt to substitute for the unity of the Church a union (???) of Atheists, Deists, moralists, and men of all sorts and kinds, and that, too, to put down a crying *sin*, will be led to abandon it from principle, and flee to the only refuge, CHRIST's promise to his Church. If Christians were united—as *Christians*—the children of *one* common Lord—in the *one* faith,"—there would be no calls for such a burlesque of unity as Protestant sects present, to say nothing of the other characters as were stated above. It is no wonder that sin runs rampant over our pleasant borders, and "that the ways of Zion do mourn."

But, leaving this view of the subject for some future time, we propose to consider briefly the principles which Christians are forced, from their position as members of the Temperance Society, to act upon.

If Scripture be followed, in examining the nature of the Christian Church, whether in our Saviour's last "awful prayer," or in the epistles, we shall find the Church declared to be the instrument of man's moral regeneration, individually and collectively. The Church is the household, into which men were to be adopted by baptism, (Gal. iii. 26, 27, iv. 1-7,) where they were to receive the bread of life, and be nourished up unto eternal life—be educated for heaven. And this is the *important characteristic* of the condition of those in this household, that whatever advances they should make toward holiness, however they strive to conquer their appetites and passions, and subdue the lusts of the flesh, they must do all by a *strength not their own*, and, as members of a body perfectly compacted, by the aid of the Holy Spirit, derived from the HEAD, and through the body to them individually. (1 Cor. xii.) In accordance with this scriptural idea, we find in the New Testament all the works of the flesh classed together, (Gal. v. 19, 20,) among which *violations of the seventh commandment and drunkenness* are mentioned. (Let it be noted that societies for the suppression of these two especially, have been formed of late years.) And of those who "do such things" it is said, "they shall not inherit the kingdom of God." They were to "walk in the Spirit, and they should not fulfil the lusts of the flesh," of which drunkenness is one. Opposed to these are the fruits of the Spirit, among which temperance is numbered, temperance, without doubt, in both eating and drinking.

Let it be marked here, that drunkenness is classed with other *sins*, and the *same condemnation* passed upon *all*; and that a *recovery* of man from these is the *fruit and effect* of the *Spirit of God*. And this knocks in the head the popular cry, that drunkenness is the *crying* sin of the age, and worse than others, inasmuch as it is the introduction to them; and that other cry, a thousand times more pernicious in its remote, if not immediate consequences, that a man is made a temperate (?) man by signing his name to a temperance (?) pledge, and joining a temperance (?) society, which, instead of being a temperance society, if Scripture be true, is an *anti*-Christian society. It makes a man *temperate* without a recognition of the aid of GOD's Blessed Spirit, while the Scripture makes temperance a fruit of the Spirit.

Temperance, then, in drinking, to examine this by itself, is to be attained by a course of self-denial, and with the aid of the Spirit; sought through and in the means of grace; not in a temperance pledge; and in a presumptuous trust in our own strength. The Scripture no where encourages us in the notion that we can reform ourselves from any sin, be it evil-speaking, lying and slandering, covetousness, intemperance, lust or unchastity.

The common argument used for the temperance (?) society is, make men temperate and you take the first step to make them Christians. The argument from Scripture—"Repent," and "be baptized," "and wash away thy sins," and "ye shall receive the gift of the Holy Ghost." Then the fruit of the Spirit is among the rest, and not *the first*—temperance.

The one says, you must be temperate (in drink) before you can receive the Spirit.

The other, you must repent of your sins—and one of these is drunkenness—and receive the Spirit, and then show the fruit in "love, joy, peace," &c., "temperance," &c. Gal. iii.

No one will deny that man's own labour is necessary in the work of reformation. This is true in natural and spiritual things. But the temperance (?) argument makes the reformation entirely a man's own act, and from *external* influences. And on the same ground we are right in saying, that if a man can reform himself from one sin by external means and his own efforts, he can also from another, and from all.

And if he can *half* reform himself from a sinful habit, he can with equal success accomplish the *other* half. Be it noted also, that the reformation here spoken of is entirely from external influences, such as a regard to character and reputation, the fear of man, the force of a promise and pledge, which is to be kept on a man's *honor*, &c.—not from the aid of the Holy Spirit in answer to prayer; which, as we have seen, is the Scripture notion of temperance. If any thing be wanting to free the above from the charge of misrepresentation, which we would earnestly avoid, it is that the statement is frequently made, that the temperance reform is to the spread of the gospel what John the Baptist was to Christ; and it is frequently called—blasphemously—John the Baptist.

If the great temperance reform be not in reality, in its ultimate consequences, a re-enactment of Pelagianism, the ugly and hideous animal of heresy creeping over the walls of the Church upon the united shields of Atheists, Deists, heretics and moralists, and ungodly men generally, and of Christians, then we verily mistake the tendencies of things.

But has not the Temperance (?) Society done a great deal of good? Doubtless. This we can *see*, at least if an apparent reform external is good, a reform not based on sound principle, but on external force. But who sees the reaction which is to be felt hereafter? Who sees the evils which are to spring from the mingling up of various motives, human and divine? Such as the practice of temperance (?) because it is the fashion, because it is disreputable to get drunk, or to be seen using spiritous liquors, because men will otherwise shun us and our society, because we shall gain the good will or patronage of our religious neighbours; or even because, perhaps, we may be led, as the phrase is, to become Christians, and not because it is sinful to get drunk, nor because God hated sin, and will punish it.

Who sees the gradual introduction of a false test of piety, which is made to take effect, as we all know, often with great temporal disadvantage, on those who will not bind themselves to what they conscientiously disapprove? Who sees that to be a member of a temperance (?) society will soon be, and in many cases has been, the qualification which ranks a man among those who call themselves Christians? That mere *abstinence* from the use of one kind of drink, which may or may not be from a religious motive, is metamorphosed into *temperance*: so that in fact the most notorious glutton, denying himself in drinks, will be accounted a temperate man? Who sees that the temperance (?) reform strikes *at the root of the Christian Church, as the means of man's reformation, and that the principle upon which it is founded may be assumed as the basis of as many societies as there are sins.* And is it not so? If Atheists, infidels, unbelievers of all kinds and classes, are equally members with the Christian, and of equal influence and moment in advancing "the cause;" the conclusion is inevitable that the external influences formerly mentioned, can as well effect the reformation of the envious man, the passionate man, the murderer, the adulterer, the lascivious, the idolater, the litigious man, and the seditious and schismatical, as of the drunkard. Hence we shall have man, on this famous principle, totally reformed without the Spirit of God.

Besides, the unbeliever has as much to do, in this advancement of Christianity by means of temperance, (?) as the Christian, and is consequently as much entitled to the honor and reward of it as the Christian; and Atheism, &c., is as good and effectual as Christianity in reforming the world.

(*To be continued.*)

For the Churchman.

THE BOOK OF JOB.—DR. LEE.

NO. I.

It was well remarked by Herder, that it requires a man of no common endowments, to sound the notes of Job even for a distant ear, and scarcely any attempt to fulfil the task has been as successful as we could wish. From the days of Origen to the numerous translations and commentaries of the present day, we find the results so diversified, that, to keep up the allusion of Herder, though we may in all catch some notes that harmonize with the divine original, yet sounded together they exhibit a *concordia discors* that rather wearies and bewilders than edifies or instructs.

We have now before us the titles of more than fifty different attempts, all within the last two centuries, to express by translation and commentary the force, the richness, the variety and beauty of the original Job. And when we look at them all, we are apt to indulge the thought that little remains to be done. From the two ponderous folios of Caryl to the labors of John Mason Good or those of Bridel, or, in another line, from Drusius to Rosenmuller, we behold a series from which we might presume the duty of the translator now is reduced to that of the humble and laborious compiler. Yet with all this apparent richness of material, every attempt thus far seems to justify the remark, that qualifications little short of inspiration itself seem necessary to give even the faint notes of that holy voice that once sang in concert with the diction and sentiments of Job. Fashionable phrases, an array of epithets, metaphors, and exclamations or wordy hints, are surely not all that is expected of one who would do justice to such a book. The interpreter here needs an apparatus without which his work will necessarily be lame. A depth of penetration into oriental style, a discriminating judgment in the selection of objects in the richness and variety of nature, and forecast enough not to project the plan of the whole until the several parts are well compared and understood, seem to be indispensable to his success. With such claims upon the interpreter, it is no wonder that as yet we can hardly rest satisfied with any translation. The diversity of study implied scarcely leaves room to expect that all the requisitions shall be found in one. To interpret Job thoroughly, the theologian should be conversant with natural history as well as philology—the naturalist should also be the philologist and critic, and the latter again should have taste and judgment corrected or improved by a familiarity with the ancients, profane as well as sacred. With such acquisitions we need not wonder that the expounder of Job is as yet so rare.

By these remarks no slight or disrespect is intended to be cast on the labors of those, who at different times have made the effort to contribute to the elucidation of Job, especially where the evidences of solid erudition sufficiently evince a capacity as well as desire to confer a benefit upon the church and the world, rather than the acquisition of empty fame. The temptation to mere literary or critical parade is indeed often so strong, even in sober minds, that whilst the slightest occasion may seem to justify it even when unnecessary, the very attempt to elucidate often only serves to make that which is plain obscure, and, instead of following the old rule,

Non fumum ex fulgore, sed
ex fumo dare lucem,

only envelopes the subject in mist and darkness.

One of the latest efforts to remove the obscurities of Job has been made in the translation and commentary of Dr. Lee of Cambridge. His work, as far as we have read, exhibits great industry and proficiency in oriental learning, especially the Arabic. If ample quotations from the poet Saadi, the Consessus of Hariri and Sharishi's commentary, Oriental proverbs, &c., deserve this commendation, these are richly scattered over the pages of the learned professor. It may be said of Job what was once observed of other labor by a profound orientalist, that the man who undertakes the composition of a Hebrew grammar, without necessity or without success, is sufficiently punished in the loss of his labor; and though a translation has more flowers strewed in its way than the structure of a grammar, yet the failure, if it should prove such, is no less to be regretted.

The prolegomena of Dr. Lee give a cursory view of the course pursued by past interpreters, both foreign and domestic: he avows his own principles in reproving others, and is particularly severe upon the critics of Germany.

On the question respecting the historical character of the book, Dr. L. is decidedly with those who regard the scenes as facts stated just as they occurred, and even questions its metrical form. He rebukes Warburton and the Germans on this ground especially, but seems to glide into the other extreme of denying its practical character altogether. In regard to its metrical form, he furnishes indeed no argument, and even the authority of Pluto, Josephus, Origen, Eusebius and Jerome, do not weigh with him in the decision of the question. As the poetry of the book does not depend entirely on any definite metre, the latter might be given up without yielding the former, were it not that they are so closely allied, that where we find the one we naturally expect the other. The *onus probandi* seems here to lie with those who assert its poetry, yet it may be asked whether the testimony of Philo and Josephus, who, on a point of literature like this are entitled to some weight, ought to be set aside, or whether the opinion of Origen, whose critical labors were so distinguished, independently of Eusebius and Jerome, should be dismissed without a fair hearing, merely because we may have a different hypothesis to subserve. Dr. L. has furnished no arguments against either its metre or poetry, but on this point is at variance with the ancients as well as moderns.

With regard to the latter, we also regret to observe a want of that accuracy in representing the views of those from whom he differs, that cannot promote the purposes of solid criticism. The object of the latter should be truth; and when critics happen to differ, perhaps it is more important *then* to keep this in view than under any other circumstances: especially too, when it becomes necessary to cite passages and opinions. In a note, page 17 of the introduction, Dr. L. quotes Rosenmuller, to prove that he not only asserts, in common with others, the metrical form of the book, but that on the same point he actually contradicts himself, i. e., at one time maintaining it, and then "believing in the existence of no such thing."

This palpable contradiction would of course create surprise, and were there any foundation for it in a scholar of Rosenmuller's accuracy, it would be still more so. But Rosenmuller does not assert and then deny the existence of Hebrew poetry. He asserts that there *was* such a thing as Hebrew metre, but merely denies that we know now what it is. Misstatements can never promote a good cause, and whether designed or not, only irritate when detected, as the aggrieved party are as prone to impute them to a wrong motive or cause, as the offending party to be deceived in their opinions. Besides, Dr. L. is evidently so much indebted to Rosenmuller, that even sometimes where he seems anxious to avoid him, he avails himself of his hints and falls into his track, that we regret the more any disposition to palm upon him a contradiction that has no foundation.

We also regret another instance of what we cannot but regard as a want of literary justice in the remarks on Michaelis. Whatever be the faults of Michaelis, he was great as an oriental scholar. As a Hebraist he had, perhaps, no rival in his day, and the same may be said of his familiarity with the Syriac, a point which Dr. L. concedes, whilst he denies him the praise of great familiarity with the Arabic. Whoever reads Michaelis' Orientalische Bibliothek will see cause to entertain a different opinion. We have made these remarks merely to keep up the principle—*suum cuique*.

But whatever becomes of the question on the poetical character of the book, Dr. L. does not seem to acquiesce in the views that go to establish it. This, however, has been an opinion so universally adopted by learned men, that to assert the contrary heretofore, would have subjected the individual to the charge of gross ignorance. To speak of poetry in the Scriptures may indeed appear strange to some: but that ancient Jews and ancient fathers as well as modern critics held the opinion is incontrovertible. It is not indeed impossible, that the critical world may after all, in this respect be wrong, and what we call poetry in the Scriptures may be something very different from what that word usually implies. Under any circumstances, even as poetry, it is poetry so peculiar that it would be absurd to subject it to any rules prescribed to the drama, the epic or the ode. The very structure of the oriental languages is such, that the usual terms of grammar scarcely apply to these, and we mean by declension and congregation, and even nouns, very different things in these from what these terms signify in other languages. Thus, too, poetry may be a style of composition in Hebrew altogether sui generis.

But poetry or poesy, whether used in the common or a higher sense, seems to imply fiction; and as Dr. L. has declared against any thing of this kind as admissible, he appears to give up the poetry that might be found in Job to avoid even the semblance of such embellishment. Whether it is possible, however, to maintain that the book is poetical without admitting some of the drapery that poetry hangs about its subjects, may be made a question. The very fact that we admit figurative language in Scripture borders on poetry, and though we may not, with Jerome, compare it with the hexameter of Greeks or Romans, it had beside the sentiment, its peculiar rythmus to distinguish it from mere prose.

Poetry, however, requires more than the mere knowledge of a language to discern the effusions of inspiration. There is besides a certain susceptibility requisite, without which philology becomes a mere dealing and dabbling in words, a mere body without life or spirit. This capacity is hardly expressed by our English word—*taste*—still less by the French—*goût*. The Germans, besides their *Geschmack*—use the more expressive terms—*Æsthætisches Gefuhl*—to designate that acute and delicate perception—that appreciates the beauties of style and refers them to their proper classes.

This perception is necessary to the interpreter; and unless he can lay claim to inspiration, must be improved if not acquired by much study of the genius of antiquity. The practical purposes of religion may not require it, but it is no small evidence of its divine origin that it furnishes exercise for the highest critical and intellectual acumen, whilst it furnishes matter to interest the plainest understanding, and the truth to edify us all. Like the sun in the heavens, Revelation dispenses to all their quota of light and gladness—and all it asks may be comprised in the simple demand—come forth from the darkness, see and rejoice! C. F. C.

For the Churchman.

CHRISTMAS.

Of all the days in the calendar, of heart-felt rapture, glee and enjoyment—time-honored Christmas clings most fondly and kindly to our remembrance, and appeals with never-failing affection to the memory. There is a peculiar feeling incorporated in our very being connected with this day, and which seems to gush forth with uncontrollable felicity at this season of the year. It fills the mind with pleasant themes and harmonies, enkindling the heart with mirthful, joyous reminiscences, connected with this triumphant jubilee of the Church. For now she peals forth her sweetest chants—her soul-elevating anthems—and now she decorates her altars, aisles and pillars, with fresh evergreens, plucked from the white-sheeted field and forest, where the icy hand of desolating winter enshrouds the smiling flowers and the summer landscape. For now, says a pleasant writer, "we are again called upon to celebrate the *nativity* of the *Saviour*. On this day, throughout the Christian world, millions are bending the knee in adoration, and offering their thanks to the Redeemer of mankind. The day is sacred, and it should be kept with solemnity. It is on such occasions that the mind should divest itself for a while of its selfish views and worldly excitements, and reflect upon its high destiny—upon man's early inheritance—its loss—its redemption. It is not for mere pageantry that the altar and the pillar are decorated on the Saviour's nativity; nor is it with unmeaning ceremony that piety

"Wreathes a green leaf round the shrine of the Lord."

No!—it is no unmeaning ceremony or pageant that can awaken such a train of hallowed and sacred thoughts as press upon the mind and memory at this most cherished period of the Christian year; when chill winter spreads his hoar mantle over the land—when the woods give back no echo but the sighing of the winds through leafless branches, and the clear lake and the winding stream are one mass of thick-ribbed ice. Yet a cheerful voice, the echo of distant ages, steals over us at this time—the voice of gladness—the voice of joy!

It is a voice bringing with it the memory of centuries—of shepherds, and primitive pastoral scenes—of the angel of the LORD and his glory shining upon them—the Star in the East—the Magi as well as the Shepherd led by it to Bethlehem—and the Saviour of the world reposing in a manger. These are the topics brought to mind, and renewed with delightful vividness, as this festival returns to greet us with its genial, animating, cheerful ceremonies.

"Old Christmas, jolly Christmas, with thy gay and jocund face,
Let holly-branch and misletoe thy ruddy temples grace;
Come, circle round the festive board while winter snows do fall,
Thou'rt still a welcome visitor, in cottage and in hall;
And when we hail thy coming joy, on every brow we trace
Old Christmas, jolly Christmas, with thy gay and jocund face."

Surely there is something more than ordinary in our sensations felt at this season; in dilated warmth and reciprocal acts of kindness, in friendly greetings and happy recognitions—in beaming faces and the old familiar words—Merry Christmas!

Few there are who do not fancy something more than usual in the clear midnight sky of Christmas, when the stars seem to shine out with unwonted lustre and brilliancy, and imagine they hear snatches of sweet music in the air, coming from a brighter sphere than this.

The merry voices of childhood are lulled where the solitary muser keeps his peaceful vigil; the busy note of preparation for the coming morn has ceased, and the lone gazer upon the heavens ponders upon distant ages and sacred themes. How unusual, nay, how solemn are his thoughts, mingled with cheerful reflections; to recount them all would fill pages, yet there would be happiness even in recording them. For his thoughts, perchance, would wander at that moment back to childhood, when Christmas Eve brought more anticipated delight to his breast than all his subsequent years can register. How talismanic to him then seemed the simple word, Christmas! It has never been forgotten, and it never will be with time. Although fleeting years may have severed many a tie, and dissolved many a link which bound him with those he most loved on earth, whose memories may now be painfully revived, like a bewildering dream—yet he thinks of the days that are passed, and upon those who are mouldering in the silent tomb, with a pleasant mournfulness. Yes, many with whom he shared the animating joys of this festival may have long since passed away—yet old Christmas does not bring melancholy memories with it.

"Old Christmas, sober Christmas, there is many a vacant seat
Around thy piled and crackling hearth, where friends were wont to meet;
And, while we greet thy presence with a seeming merry state,
We sigh to think how many an ingle nook is desolate;
And, midst our glee and frolicking, some sorrow do we trace,
Old Christmas, sober Christmas, with thy frozen pallid face."

No! joy ever was wont to usher Christmas in—to be its harbinger; and joy still clings around its very remembrance, cheering even his very desolateness, if he indeed be desolate, and making him more cheerful and joyous if he be inclined to mirth. Few, very few there be, to whom Christmas does not come dressed in some degree with smiles and jocund greetings. If there be those who do not welcome this advent with rapturous pleasure, their natures must be cold indeed, and the genial warmth of this old festival must light up other and more sympathetic temperaments. Again we say, Commend us to ancient Christmas—to his honest, well-tempered mirth—his undisguised countenance, radiant with smiles—his midnight melodies—his merry morning-chimes—his pealing anthems—the dwellings decked with evergreens—his generous cheer, chastened by religious, heart-enkindling emotions of pious gratitude. D.

To the Editor of the Churchman.

Boston, December 18th, 1840.

Rev. and Dear Sir,—My attention has just been called to an article in your paper of the 28th of November, ult., from "The Missionary at Nantucket," complaining of the Massachusetts Board of Missions, and containing the following paragraph:—"And further, certificate after certificate in favor of Rev. John S. Stone, D. D., the Rector of St. Paul's Church, Boston,—a most wealthy and liberal congregation,—who, though not, to *my* knowledge, a Missionary of the Board, has received from their funds, designed for *missionary* purposes, for some object or other not made known, *several hundred dollars*,—the legitimate property of poor, laborious Missionaries, who, peradventure, have been made to suffer need, or compelled to leave their station for want of some further assistance from the Board."

I shall leave the Board of Missions for Massachusetts to vindicate itself, if it should judge such vindication necessary, from the complaints which this "Missionary at Nantucket" has made against its doings. My concern will be only with the virtual charge, which the Missionary brings against *me*: that of consenting to receive from the Board, "*several hundred dollars*,—the legitimate property of poor, laborious Missionaries."

As the ground of this charge, the Missionary has referred you to the Journals of the Massachusetts Convention for 1839 and 1840. The reference, of course, is to those parts of the Journals which contain the receipts of the Board of Missions for those years. If you refer to the report of this Board in the Journal for 1839, you will find, on the 18th page, the following items, viz: "Certificate in favor Rev. John S. Stone, D. D., dated January 15th, *being for money advanced*, $150."—"Certificate in favor Rev. J. S. Stone, D. D., April 19th., *being for money advanced*, $75." By referring to the report of the Board for 1840, you will find, on the 18th page, the following items, viz: "December 24th, 1839. Certificate in favor Rev. John S. Stone, D. D., this day, $160." March 31, 1840, certificate in favor Rev. John S. Stone, D. D., this day, $40."

It would be natural to ask, here, why "The Missionary at Nantucket" represents these moneys as paid to me "*for some object or other not made known*," when one of the reports to which he refers, expressly specifies that object? It is true, that he says:—"Unfortunately, I have not by me, *just now*, the Journal of the 49th Annual Convention of Massachusetts," (or that for 1839.) "I have only that of the 50th, for 1840." But then he *had* had before him *the former* of these Journals, and must therefore have been aware of the object for which those moneys were paid me. Still, I will not press this inquiry, because I am unwilling to suppose that the "Missionary at Nantucket" *intended* to represent me as receiving from the Board, and *for my own use*, moneys, which were "the legitimate property of poor, laborious Missionaries;"—although such is, to me, the injurious construction put upon his language by some of my own worthy parishioners.

The history of this transaction of the Board with me is briefly this:

While the Massachusetts Episcopal Convention was in action as a Missionary Body, I had advanced for it more than $1000. When the Convocation transferred its Missionary operations to the Board, it was done under the express agreement, on the part of the Board, to assume all the pecuniary responsibilities of the Convocation, and, among the rest, the obligation to me "*for moneys advanced.*" It is in pursuance of this agreement, that the Board has, from time to time, made the payments to me, which are specified in its reports for the years 1839 and 1840; amounting in all to $425; and thus leaving me still in advances more than $600. I should have been most happy to release both the Convocation at first, and the Board subsequently, from all obligation to refund what I had advanced, but for circumstances, which have occurred, and which have made my advances a matter of serious inconvenience to me.

I regret extremely the manner, in which "This Missionary at Nantucket" has thus brought me before the public. With the general spirit of his article, I, as an individual, have nothing to do. But, certainly, before he made his statement in reference to myself, he should have been exceedingly sure that he was stating, *exactly and wholly*, the truth of the facts, as they lie on the face of the records.

By inserting the above in the columns of your next, as an act of justice to me, you will oblige, Rev. and dear sir, your friend and brother,

JOHN S. STONE.

ENGRAVING OF BISHOP CHASE.

A call at the studio of the artist has given us the pleasure of examining a proof impression of a very beautiful engraving of Bishop Chase, now receiving the last touches from the graver. The work is executed in the style usually denominated "stipple." The head is confined wholly to this method, and is, we understand, a very perfect likeness of the Bishop. The drapery and accessories of the engraving contain an admixture of "line," but so combined as to render the whole effect of the work highly agreeable. This union of the two is, perhaps, next to the highest style of "line engraving," the most beautiful manner in which a portrait can be rendered by the engraver. Mr. Prudhomme stands at the head of this department of his art, and the Bishop's portrait is undoubtedly one of his most successful works. It is to be published, and we understand the proceeds are to be applied to the benefit of the Jubilee College, Illinois. It must find its way into the hands of all who desire a beautiful print, or a perfect likeness of the Bishop.—*N. Y. Commercial.*

Clerical Example.—We are informed that the parish of Welshpool is about to be subjected to a great privation and loss, by the retirement of the Rev. J. G. Longueville from the curacy, under circumstances so meritorious that they surpass every thing we have yet heard. It appears that some years ago a church was built by a relation of Mrs. Longueville's, at Hoylake, on the Cheshire shore, and the endowment, by some mischance or other, has ceased. The spiritual wants of an extensive population have been, in consequence, for a considerable period, not supplied, and this truly pious man, regardless of every pecuniary consideration, voluntarily resigns his curacy at Welshpool, to render gratuitous services at Hoylake.—*Salopian Journal.*

Church Extension in the Diocese of Chester.—Our worthy diocesan has had the satisfaction of consecrating no less than 134 churches during his episcopate.—*Manchester Chronicle.*

THE CHURCHMAN.

SATURDAY, DECEMBER 26, 1840.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 NASSAU-STREET, UP STAIRS.

THE MYSTERY OF THE INCARNATION.—The Church, at this season, celebrates the profoundest mystery of her faith. The Son of GOD, co-essential and co-eternal with the Father, made man; assuming the human nature into union with the divine, and offering it, in this union, as a spotless and propitiatory sacrifice for the sins of the whole world, original and actual; and exhibiting it to men in its nativity and circumcision, or obedience to the law; in its baptism, fasting and temptation; in its cross and passion; in its death and burial; in its resurrection and ascension, as the *model* or *ideal* of the perfect humanity; this is the foundation of Christianity; its essence, its glory.

It is worthy of GOD that his invisible glory should be made manifest by things that are visible. To this end, as the apostle says, was the world created: "that the invisible things of GOD should be seen, being understood by the things that are made." The same end is accomplished in the incarnation; in which the goodness and wisdom, the justice and power of GOD—in themselves invisible—are manifested to us that we may behold and imitate, adore and partake of his divine nature.

GOD is by nature essential goodness; and it is of the nature of goodness to communicate itself to others. It is therefore worthy of GOD, because He is essential goodness to communicate himself to his creatures; and because He is infinite to communicate himself to his creatures in the highest possible degree. And this communication is made in the highest degree when GOD so unites to himself a created nature, that the three, the Word, the soul, and the body, became one person.

In both these views the Incarnation of the Eternal Word is worthy of GOD.

The Mystery of the Incarnation implies no change in the divine nature. Whatever there be of change, is in the creature; and as the creature began to be when once it was not, so there is no incongruity in believing, that although once it was not, yet afterwads it was united to GOD.

The Mystery of the Incarnation involves no incongruity by the union of things unlike and disparate; for although the union is infinitely above the natural condition of man, and the dignity in which he was created, yet is it not incongruous that GOD, in the plenitude of his goodness, should unite man to himself in order to accomplish his salvation.

The Mystery of the Incarnation involves nothing incongruous to the purity and majesty of GOD. He who is by nature uncreated, unchangeable, and incorporeal, of his mere goodness brought into being creatures which are changeable and corporeal; and creatures, therefore, so considered, are the offspring of his goodness, and agreeable to his nature. And so the evil of punishment in like manner is introduced by his justice for wise and merciful ends. The evil of guilt or sin alone, involves a departure from the plan of the divine wisdom and the order of divine goodness. Consequently it is not incongruous for GOD to assume a nature created, mutable, corporeal, and subject to punishment; although it would be so, to assume the evil of guilt or sin. This meets the Christian doctrine, which is, that the Word was made flesh and became like us in all things, sin only excepted.

The MYSTERY of the INCARNATION implies nothing contradictory or incredible. It does not teach us to believe that GOD is so infused into human flesh as to desert or lose sight of the government of the world, or to transfer and confine his providence to the body which he is said to assume. This is the gross conception of men who cannot think worthily of the mystery. GOD is great, not in bulk, but in energy; and infinite energy or power is incapable of restraint or limitation. And if the transient word of man is heard whole and entire by all and every among whom it is spoken, is it incredible that the abiding WORD of GOD should be everywhere and at the same moment whole and entire?

Such, reader, are the thoughts with which wise and holy men of past ages (and nearly in the words of one of the holiest and wisest*) entertained the mystery of the Incarnation; receiving it in faith, because revealed, and bending their reason, so far as reason may presume, to show its worthiness of God. How much more lovely in temper and more profound in thought, than the weak and petulant spirit which pronounces the doctrine absurd, and seeks to expunge it from the Book of Life.

The doctrine, believed because revealed, is from its very nature one that exceeds the capacities of finite intelligences; it can be comprehended by GOD alone, and by the standard of the Supreme Reason must its fitness and reasonableness be judged. Great reason have we to contemplate the mystery with the profoundest adoration and joy; adoration, because of its unfathomable depths; joy, because it tells us of the assumption of our nature into God, and saves by conforming us to the heavenly model. "Peace on earth," is its everlasting song, "good will to men and glory to God!" In this faith, adoration and joy, the Church militant holds communion with the Church triumphant, with angels and archangels, and all the company of heaven. God incarnate for us men and for our salvation! Bow down, O heavens, and be astonished, O earth!

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* St. Thomas of Aquin 3 a. p. Sum. Quest. 1, Art. 1.

RANKE'S HISTORY OF THE POPES.—MUSIC OF THE CHURCH.

The masterly reviews of this work which have appeared on the other side of the Atlantic, show it to be one of no ordinary character; and as it has not yet been reprinted among us, extracts from it will be the more interesting. We shall next week commence a description and analysis of the work, and make extracts from it in continuous order. At present we anticipate a little, in order to put our readers in possession of a curious fact, which may possibly be as new to some of them as it was to us. Strange indeed, that the Latin Church was on the point of divorcing from her service the art by which she now exercises so potent an influence over the affections of her children!

"In the middle of the sixteenth century, music had lost herself in the most intricate artificiality. The reputation of a composer rested entirely on arbitrary and difficult tricks, while the meaning of the words was wholly disregarded. There are a great number of masses at that period, which were little else than variations on themes of some well-known profane airs; the human voice was treated as a mere instrument. No wonder if the Council of Trent was scandalized at the performance of such music in the churches. In consequence of its discussions, Pius IV. nominated a commission to advise upon the question, whether music was to be permitted in the churches or not? The decision was very doubtful. The Church required distinctness of the words, and adaptation of the musical expression to them. The musicians affirmed that this was not to be attained according to the laws of their art. Carlo Borromeo was in the commission, and a severe judgment was rendered very probable by the strict opinions of this great ecclesiastic.

"Happily for all, the right man appeared at the critical moment.

"Among the composers at that time in Rome, was Pier. Luigo Palestrina. The rigour of Paul IV. had driven him out of the Papal chapel, because he was married. From that time he had lived in a miserable but among the vineyards of Monte Cebo. His was a spirit that adversity could not crush. Even in this solitude he devoted himself to his art with an enthusiasm which ensured, to the creative power within him, freedom and originality of production. Here he wrote the 'Improperic,' which still yearly solemnize Good Friday in the Sistine Chapel. Never, probably, had a composer a more exquisite appreciation of the profound sentiment of his text, of its symbolical meaning, its applicability to religion, its capacity for moving the soul.

"If ever a man was competent to make the experiment, whether the method he had adopted could be applied to the more extended and complicated work of a mass, it was Palestrina. The commission entrusted it to him. He felt completely that it was an experiment on which depended the life or death of the grand music of the mass. He applied himself to his task with conscious tension of all his powers. On his manuscript were found the words 'Domine, illumina oculos meos!'

"He did not immediately succeed; the two first attempts failed; but at length, in a fortunate moment, he completed that mass, known under the name of the Mass of Pope Marcellus, which surpassed all expectation. Though full of simple melody, it may be compared in variety with any preceding mass's choruses separate, and reunite; the meaning of the words is expressed with unrivalled force and accuracy; the kyrie is submission; the agnus, humility; the credo, majesty. Pope Pius IV., before whom it was performed, was enraptured, and compared it to the heavenly melodies which the apostle John heard in his extatic trance.

"By one great example the question was now forever set at rest. A path was opened, in following which the most beautiful works, the most touching, even to those who are not of the Church, were produced. Who can hear them without enthusiasm? It is as if nature acquired tone and utterance; as if the elements spoke, and the voice of universal life broke forth in the spontaneous harmony of adoration: now undulating, like the waves of the sea—now mounting in songs of triumph to heaven.

"This art, which had perhaps been more completely alienated from the spirit and service of the Church, than any other, now became the most strongly attached to it. Nothing could be more important to Catholicism. Even in its dogmas, it had, if we mistake not, caught somewhat of that spirit of enthusiastic reverie which pervades the most impressive, penitential and devotional books. Spiritual sentimentality and rapture were the favourite themes of poetry and painting. Music, which speaks a language more direct, more impressive, more irresistible, more adapted to ideal expression, than any other expositor or any other art, became the interpreter of these emotions, and thus subjugated all minds to her empire."

It is with deep grief that we announce the loss to the Church of one of the most eminently worthy and primitive of her clergy. The Rev. Dr. L. P. BAYARD, Rector of St. Clement's, in this city, expired on board a steamer, on his homeward passage to Malta. We have not yet been informed of the particulars of the melancholy event, and must therefore defer the proper obituary record to another occasion. No man loved the Church from purer principles or with more single and devoted affection than Dr Bayard. Our cincerest condolence is tendered to his bereaved and afflicted family and parish.

"EXTRACT FROM THE MINUTES."

At a meeting of the Wardens and Vestrymen of St. Clement's Church, New York, on Tuesday evening the 22d December, 1840, called for the purpose of expressing the sentiments of the Vestry, on the melancholy bereavement of this Church, in the death of its late Rector, the Rev. LEWIS P. BAYARD, D. D., about August last, of Syrian fever, while on his homeward passage from Beyrout to Malta: the following preamble and resolutions were unanimously adopted:

Whereas it hath pleased ALMIGHTY GOD, in His wise Providence, to remove from His Church on earth, the Rev. Lewis P. Bayard, D. D., Rector of this Church, the Vestry deem it a duty incumbent on them to express their feelings on the melancholy event.

Resolved, That while we adore the Sovereign Providence which has thus suddenly smitten to the dust our beloved Pastor, in the very prime of life and usefulness, and left his desolate flock in tears, we cannot but lament and deplore the irreparable loss of much that was excellent, pure and lovely, whether we call to remembrance his high social virtues; the candor, dignity, and simplicity of his character; his zeal and fervency in the ministrations of the sanctuary; or his indefatigable labors and arduous duties in the parish and Church at large.

Resolved, That in his death, we feel that society has lost one of its brightest ornaments, the Church an able and efficient support and pillar, his people a kind and ready counsellor in all their trials and afflictions, his family a most worthy head, father and guide; and we a pleasant, cheerful companion, a most faithful, tried, and ardent friend.

Resolved, That we do most respectfully and sincerely sympathise with his afflicted Widow and children, whose overwhelming grief testifies to the preciousness of what, in the full tide of happiness, they have been so suddenly deprived of; and while our tears flow freely with theirs for the loss of the guide of their youth, we would refer them to his blessed precepts and holy example for their best consolation.

Resolved, That our most worthy and excellent Bishop be respectfully solicited to preach a funeral sermon in this Church, on occasion of this our heavy affliction, at as early a period as will suit his convenience.*

Resolved, That as a further testimonial of respect for the memory of our late Rector, the Church be hung in black until the festival of Easter, and that the members of the Vestry wear the usual badge of mourning, for sixty days.

Resolved, That a copy of these resolutions be presented by the Secretary to Mrs. Bayard, and to the Bishop of the Diocese.

Attest, ANDREW POLLOCK,
Secretary of the Vestry.

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* It is understood that the Bishop will preach the Funeral Sermon on Sunday forenoon next, in St. Clement's Church.

☞ It is proposed to have, *on Monday evening next, December 28th, in the Sunday School building in the rear of St. John's Chapel, at 7 o'clock*, for the purpose of making some suitable expression of their feelings on the death of their deceased associate, the Rev. Lewis P. Bayard, D. D., a joint meeting of the Standing Committee of the General Theological Seminary; the Executive Commitee of the General Protestant Episcopal Sunday School Union, and the Trustees and Members of the following Institutions, viz., the Protestant Episcopal Society for Promoting Religion and Learning; the Protestant Episcopal Public School; the New York Bible and Common Prayer Book Society; the Protestant Episcopal Tract Society; the Education and Missionary Society of the Diocese of New York; and the New York Protestant Episcopal City Mission Society.

A general attendance is hereby affectionately requested. BENJ. T. ONDERDONK.

New York, Dec. 22, 1840.

We learn that the New York Sacred Music Society intend giving at an early day a voluntary performance of Neukomm's Oratorio of David, for the benefit of the Society, in which some of the best talent of the city take a part.

NEW REPRINTS.—D. APPLETON & Co. have just brought out Bishop Patrick's Discourse on Prayer and "Thoughts in Past Years," by the author of "The Cathedral." We shall revert to both at another time; and will only say at present, that among all the joyous associations of the season, it is not the least to see the American press beginning to teem (we hope the word is not too strong) with *such* books.

SACRED MELODIES, OR HYMNS FOR YOUTH; *with appropriate selections from Scripture.* New York: Wiley & Putnam, 161 Broadway. 1841.

The themes of these melodies are judiciously selected; the verse is easy and natural; the sentiments pious, humble and fervent. The book is calculated to cherish religious sensibilities in the minds of the young; and we hope the amiable author, who seems familiar with sorrow, will be gladdened by the reception with which it meets. It is evidently the well-meant tribute of a devout lover of the Holy Scriptures, and is worthy to be received in the spirit in which it is offered.

The Rev. A. C. Treadway has accepted an invitation to the temporary charge of the congregation of Trinity Church, Natchez, Miss., the Rector, the Rev. Mr. Page, having recently sailed for Europe, for the benefit of his health.

On Thursday, Nov. 26th, at the MONUMENTAL CHURCH, RICHMOND, Virginia, the Rt. Rev. Dr. Moore, acting by request of the Bishop of North Carolina, admitted Mr. J. B. Morss, a candidate for orders in the diocese of North Carolina, to the holy order of Deacons. The candidate was presented and the sermon preached by the Rev. Mr. Norwood, Rector of the Monumental Church.

We regret to find the following in the Christian Witness of the 18th inst.:

We are requested by Bishop Griswold to state that, on account of sickness, his appointments must be postponed for the present.

TO CORRESPONDENTS.

"Latet's" exceedingly valuable and welcome digest of the Œcumenical Councils is received; and the publication of it will be begun in our next.

"Medium," "Jeremiah," and "W," in our next.

"E" is received.

"Albus" has our thanks, but we doubt whether his article, as a whole, could be suitably published. We doubt also, especially considering the matter already on hand, the propriety of publishing the passage from Sylvester's translation of De Bartas; although we are obliged to the contributor.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of

THE BISHOP OF THE DIOCESE OF NEW YORK,

of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by

JAMES A. SPARKS,

111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

TERMS. *Three dollars* per annum, payable in advance. No subscription received for less than six months.

It gives me much pleasure to be able to say, that I consider the CHURCHMAN as having, during the nearly ten years of its existence, very faithfully and satisfactorily answered the important objects of its establishment. It has, as it richly deserves, my full and undiminished confidence. To readers of sound and improved minds, who would enjoy intellectual gratification of no common order; to humble and honest inquirers for the purity and integrity of evangelical truth; to the practical Christian, who would have his faith, holiness, and virtue founded on scriptural principles, and governed by scriptural motives; to the Churchman who cherishes pious attachment to the true character, divinely imparted claims, and holy interests, of the Body of CHRIST; and to the good citizen, who desires the best welfare of the community; I recommend the columns of the Churchman. In those columns, too, will be found the fullest and most accurate Record of the events connected with the current history of this Diocese, and one, it is believed, at least as full and accurate as any, of those connected with the current history of the American Church at large.

I am happy to know that the Churchman is increasing in favor with the serious and intelligent portion of the community; and cordially recommend to my Diocese its continued and enlarged patronage. No family should be without it.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, December 18, 1840.

INTELLIGENCE.

Extracts from the South Carolina Episcopal Journal.—October 11th, 17th Sunday after Trinity, at Johnsonville, on James Island, held divine service, baptized an infant, preached on the subject of the holy communion, and administered the same.

October 24th, in the afternoon, at Christ Church, Greenville, I preached explanatory of the rite of Confirmation. The Rev. rector, C. C. Pinckney, read the service.

October 25th, 19th Sunday after Trinity, after divine service by the rector, and the reading of the ante-communion by the Rev. Mr. Delavaux, confirmation was administered by me to seventeen persons, and the address delivered; after the congregation were dismissed, I administered confirmation in a private house to a sick member. In the afternoon, I read prayers, the rector preached, and I catechised several children, preceding the exercise by a short address.

October 28th, the Festival of St. Simon and St. Jude, at St. Paul's Church, Pendleton, after divine service by the rector, (Rev. W. T. Potter,) the ante-communion was read, and confirmation administered by me to six persons. I delivered the usual address. Public worship and instruction for this afternoon and *that* of yesterday was intended, but circumstances prevented.

October 31st, in the afternooon, at Trinity Church, Edgefield, held divine service, and delivered a lecture on public worship.

November 21st, All Saints' Day, and 24th Sunday after Trinity, at the same Church, held divine service, preached on the Holy Communion, and administered that ordinance to twelve persons. In the afternoon, held divine service, preached on Gen. iii. 19, and catechised ten children. There were no candidates for confirmation, probably because the church is without a minister.

The Rev. Richard S. Adams, of Kentucky, has been appointed a missionary in Indiana, and assigned to Mishawaka and South Bend. The Rev. G. P. Giddinge, a missionary in Illinois, has been assigned to the station at Quincy and its vicinity. —*Spirit of Missions.*

Christ Church, Andover.—This church was visited by Bishop Griswold, on the second Sunday in Advent, December 6th. In the morning, the bishop preached on the nature of the ministerial call, and admitted to the order of deacons, Ambrose Prentiss Merrill, formerly a licentiate of the Methodist connection, and at present a student of the Theological Seminary in Andover. The morning service was conducted by the Rev. Mr. Fuller, the rector, who also presented the candidate, and assisted the bishop in the administration of the communion.

In the afternoon, the bishop, after delivering a sermon, adapted to the season of Advent, administered the rite of confirmation to three persons, making the whole number he has confirmed in this church, since its consecration 3 years since, forty. Although there was a severe storm of snow during the whole day, the church was well filled with devout and attentive congregations.—*Christian Witness.*

From the Banner of the Cross.

MR. EDITOR,—Perhaps some of your readers may feel the same interest with myself, in learning to what colleges we are indebted for the early education of the bishops of our Church. So far as I can ascertain, they are as follows: it may be that those who have better opportunities of getting the requisite information will complete the list:

Yale University, New Haven: Bishops Seabury (1748); Jarvis (1761); De Lancey (1817), and Gadsden (1804).

University of Pennsylvania: Bishop White, (1765).

Columbia College, New York: Bishops Provoost (1758); Moore of New York, (1768); H. U. Onderdonk (1805); B. T. Onderdonk (1809); Kemper (1809).

Nassau Hall, Princeton: Bishops Claggett (1764); Hobart (1793); Meade (1808); McIlvaine (1816).

Cambridge University, England: Bishop Smith, of South Carolina (1753).

Union College, Schenectady: Bishops Brownell (1804); Doane (1818).

Dickinson College, Carlisle: Bishop McCoskry (182). Q.

The Ten Churches.—We are happy to find that St. Matthew's Church, Duddleston, the first of the proposed ten new churches in this town, is nearly completed, and will be ready for consecration at as early a day as the convenience of the bishop will admit. It is a spacious and commodious building, containing about 1050 sittings.—The second church, St. Mark's, is rapidly progressing, and will be ready early in the spring.—The committee of the society are preparing to commence a third church, which they would have done previously, but that they are desirous to erect it near the Bristol-road, where unexpected difficulties have arisen in procuring a site. The district is of great respectability, with an extensive population, and has not yet been carefully canvassed—we learn, however, that several gentlemen in the neighborhood are likely to interest themselves in the contemplated object. The funds of the society are still far deficient of the sum necessary to complete the whole design; but when we take into consideration the number of professing Churchmen who have not yet contributed (probably from want of thought, or from not being canvassed) we cannot doubt that sufficient resources will be found to complete the noble effort which is making to supply, in some degree, the spiritual destitution of our vast and increasing population.—*Birmingham Advertiser.*

Consecration of St. Matthew's Church, Ashted.—The ceremony of consecrating St. Matthew's, the first of the ten churches proposed to be erected within the limits of the borough of Birmingham, was performed on Tuesday by the Lord Bishop of the diocese, in the presence of a large body of the resident and neighboring clergy and a crowded and highly respectable congregation. The prayers and lessons were read by the Rev. G. O. Fenwicke, M. A., Vicar of Ashton, and the sermon was preached by the Rev. J. Garbett, M. A., the Rural Dean, who took his text from Haggai i. 14: "And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of Hosts, their God." After expounding the text, and applying it to the interesting and solemn services in which they were engaged, the preacher adverted to the circumstances of the Church of Christ in the present day, the spiritual destitution of large masses of the population by whom they were surrounded, and the responsibility and duty of professing Christians. He noticed the difficulty of raising funds for the purposes of religion, while thousands and millions were annually embarked in commercial enterprises, or wasted in luxury or vice; but amidst these grievous discouragements, they had the consolation of knowing that the number of those who acted upon the principles of the Gospel they professed was increasing among them, and that Christians now manifested a deeper interest in the cause of the Church of which they were members, and in the temporal and eternal welfare of the community of which they formed a part. He then adverted to the progress and soul destroying tendency of infidel principles, especially amongst the poorer classes of the population; and after forcibly pointing out that it was the duty of a Christian government to provide means of religious instruction for the people, expressed his persuasion that, even on grounds of policy, if from no higher motives, their rulers would find that this was the only true security for social order and national prosperity and happiness. If the state, however, should withhold its aid, it was the duty of minister and people to engage in the work themselves with greater earnestness and devotedness; and, above all, it was the duty of those who congregated the people in dense masses throughout the manufacturing districts, who lived by their labor, and grew rich by the sweat of their brow, to endeavor to promote the religious instruction of the thousands who were perishing around them for the lack of knowledge. The collection, including sale of books, amounting to £55 5s.

After the ceremony, the bishop and clergy were handsomely entertained by the Rev. G. O. Fenwicke at the Ashted school-room, where a cold collation was provided, the Rev. Mr. Fenwicke presiding. His lordship afterwards dined with a party of clergymen and gentlemen at the house of the rural dean. The church is a very plain but elegant structure, and was designed by Mr. Thomas, of Leamington, who very liberally presented the committee with a window of stained glass. The building contains upwards of 1000 sittings, including about 400 free seats.

New Church at Derry Hill.—On Tuesday the Lord Bishop of Salisbury consecrated the new church at Derry Hill, near Calne, in the presence of a large assemblage of persons, many of whom had arrived from a considerable distance to witness the gratifying ceremony. The sacred edifice has been built for the accommodation of the inhabitants of a large and populous district, who have been hitherto virtually deprived of the services of the Church, in consequence of their great distance from the other churches in the neighborhood. We understand that the Marquis of Lansdown (whose princely seat is contiguous to Derry Hill) and other large landowners and gentlemen have contributed very liberally to the undertaking. The expenses attending the erection have been also partly defrayed by grant from the Commissioners for Building New Churches, and by grants from the Church Building Fund, and the Diocesan Church Building Association.

At the close of the ceremony a liberal collection was made towards building a house of residence for the minister. The Marquis of Lansdowne, and nearly all the resident gentry and clergy of the neighborhood, were present on the occasion.—*Dorset Chronicle.*

Rt. Rev. Bishop H. U. Onderdonk's Appointments for Confirmation in Philadelphia.

Gloria Dei,	Sunday,	Feb. 14th,	Morning
St. Thomas',	"	"	Afternoon
All Saint',	"	" 21st,	Morning
St. Mark's,	"	"	Evening
Ascension,	"	" 28th,	Morning
Evangelists,	"	"	Evening

Appointments in Pennsylvania.

Easton,	Sunday,	Jan. 31st	
Concord,	"	April 25th,	Morning

Bishop Onderdonk's Appointments in Delaware.

Wilmington, Trinity	Sunday,	Jan. 24th,	Morning
Do. St. Andrew's,	"	"	Evening
Newcastle,	"	April 18th,	Morning
Staunton,	"	"	Afternoon
Grace Church,	"	" 25th	Do.

MARRIED,

In Raleigh, on Wednesday, 2d of December, by the Rev. William M Green, the Rev. Edwin Geer, Minister of Calvary Church, Wadesborough, to Miss Margaret Ann., eldest daughter of John Beckwith, M. D., of Raleigh.

December 1st., by the Rev. M. P. Parks, Rev. Jacob B. Morss, of the diocese of North Carolina, to Miss Mary Ann McCauseland, eldest daughter of John Southgate, Esq., of Norfolk, Virginia.

CALENDAR.

DECEMBER.

27. First Sunday after Christmas, and St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
3. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24 Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

First Sunday after Christmas, and Festival of St. John the Evangelist, December 27, St. Mary's Church, *Brooklyn.*

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

☞ With the consent of the MISSIONARY AT LARGE of the New York Protestant Episcopal City Mission Society, it is proposed to form an Association of Ladies for the purpose of aiding him in supplying the wants of the necessitous poor. To this end, a meeting will be held on Tuesday the 29th inst. at 4 o'clock, P M. at the residence of Mrs Taylor, No. 26 Perry street, near Factory.—Those ladies who feel interested in the object, are requested to attend. Should the weather prove unfavorable, the meeting will be postponed to the same hour on the next pleasant day.

EIGHTH AVENUE SUNDAY SCHOOL.

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would ask the aid of the members of the Church in behalf of the destitute children of this school. Any articles of clothing or materials will be thankfully received, and may be left at the Sunday School Depository, No. 28 Ann street, and with Swords, Stanford & Co. 152 Broadway.

Nov 21—5t

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber, in behalf of the poor, has received again the kind assistance of the charitable members of the Church. And the hearts of many widows have been made glad, and their suffering children fed and warmed. The donations, &c, received this week are the following—

From a friend to the poor, $1; by letter, from a friend to the poor, $2; by Swords, Stanford & Co, of 152 Broadway, from E W Canning, $5; by the same hands, from H S, $10; by the same, from J P Stagg, $20; by the same, from a member of Trinity ch, $15; by the same, from S, a bundle of garments; by the same, from an unknown friend, a bale of garments; and from the hands of Thomas C Butler, Esq. of the Tract Depository, 28 Ann street, from an Episcopalian, *one hundred dollars.*

Farther donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber. B. EVANS,
Missionary at Large, No 7 Third Avenue.

December 23.

CITY MISSION.

The Treasurer of the N. Y. P. E. City Mission Society, acknowledges the receipt of the following sums since December 1st.

From C J Aldis, annual subscription $30; from J C, through Swords, Stanford & Co, $15; from a lady of St Mark's Church, through Wm Bard, Esq, $5; from a member of St John's Chapel, one half for the Missionary at Large, $20; from the Church of the Holy Evangelist, a thanks offering after a sermon by the Missionary, $25—$95

LEWIS B. PHILLIPS, Treasurer,
At the office of the Howard Insurance Company, No. 54 Wall street.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber with much gratitude and thankfulness, acknowledges the receipt of the following donations for the Poor—

From a member of Trinity ch, $20; Thomas Otis, Esq, $15; John P Stagg, Esq, $20; all by the hands of Swords, Stanford & Co.

Further aid is respectfully solicited, and may be left with Messrs. Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; the office of the Churchman, 111 Nassau, up stairs; or at the residence of the Missionary. JESSE POUND,
Dec 26. 26 Vandam street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co from J C, $15; from K S, $10; from "a Lady of Trinity Church," $15; from J P Stagg, Esq, $20; from R, "a friend of the City Mission," $5 for the poor, and $5 for the fair. From a devoted friend, a large bale of clothing, adapted to the season of the year; from Thomas Otis, Esq, $15; a Thanksgiving to the poor, from G, by the hands of Thomas C Butler, $5.

N. B. Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary. LOT JONES,
Dec. 23, 1840. 192 Allen street.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since acknowledgment on the 2d inst. viz:

From "A Friend to the State Missions," for Missionary fund $5. From Zion ch, Wappinger's Creek, Rev G B Andrews, rector, for Education fund $10. From X D, endorsed for "Diocesan Missionary Fund," $50. From Young Men's (Aux.) Education and Missionary Society, Charles Tomes, Esq, Treasurer, for the quarter to 1st Oct. last, for Education fund $100; and for Missionary fund $62 50. Total amount of receipts, $227 50.

C. N. S. ROWLAND, Treasurer,
Dec. 23, 1840. 55 Water street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 16th instant, has received the following contributions, viz.

Collection in Grace ch, NewYork, 13th Dec, pr Rev Dr Taylor, $412; from Mrs Skinner, New York, for Home Missions, $5; for Western Missions, from a member of St Mark's ch, Orange, New Jersey, $2; from the family mite box, New York, $2; by the hands of the Rev W S Bartlet, rector, from the Missionary Society of Emmanuel ch, Little Falls, N Y, $5; by the hands of the Rev W Croswell received from St Peter's ch, Auburn, Western New York, $32 62; from Wm Nelson, Esq, Millwood, Va, $45; a donation from Wm Little, of St Stephen's ch, New York, $5; collection in St Paul's ch, Augusta, Ga, by the hands of the Rev E E Ford, for Domestic Missions, $53 68; by the hands of the Rev W [illegible], the contribution of Mrs Ann Catlett, of Port Royal, Va, for Domestic Missions, $10; from Miss E W Shelton, of Conn, for Domestic Missions, $15; by the hands of the Rev Dr Eastburn, collection in the congregation of the Church of the Ascension, on Thanksgiving Day, $451 38—Total contributions, $1038 68.

JAMES SWORDS, Treasurer.

December 23, 1840.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges a donation of $25 towards defraying the current expenses of the Seminary, from Mrs Eliza E. Ball a member of St Philip's ch, Charleston, S C, by the hands of the Rt Rev C E Gadsden, D D, bishop of the diocese of South Carolina.

WM. H. HARISON, Treasurer.

New York, Dec. 14, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From the Female Episcopal Bible, Prayer book and Tract Society, Charleston, for the purchase of Tracts, $50; from annual subscribers, $8—$58.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann-street, by
THOMAS C. BUTLER, Agent.

Dec. 26, 1840.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From annual subscribers, $16.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

New York, Dec. 26, 1840.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Dec. 24, from the following individuals, viz.

Rev Theodore B Lyman, Hagerstown, Md; Rev Seneca G Bragg, Macon, Ga; Rev J W Brown, Astoria; Rev A E Ford, Key West, Fa; R S H George, Phil.

Packages have been forwarded from the Depository during the fortnight ending Dec. 24th, as follows:

To Rev Dr Reed, Poughkeepsie, per towboat Poughkeepsie; to Wm Stewart, Hagerstown, care of C Wilson & Co, Frederick, Md, via Philadelphia, per Union Line; to S Babcock, New Haven, Conn, per Steamer New York; to R S H George, Philadelphia, per Union Line; Bell & Entwistle, Alexandria, D C, 1 package left with Mrs Jemima Mason; Mrs Eliza R Deas, Charleston, 1 box, per brig Moses, Capt Loveland; Mr C Stimpson, Boston, 1 paper parcel, sent to C S Francis, Broadway.

ANNUALS FOR 1841.

ALL the English and American Annuals may be had at

GOULD, NEWMAN & SAXTON'S,
91 *Nassau street, corner of Fulton.*

Together with a general assortment of book elegant bindings, suitable for presents. Juvenile books, &c. &c.

Just Published

CONSTANCE, or the Merchant's Daughter, a Tale of our Times.

"Spirits are not finely touched
But to fine issues."

By a clergyman of the Protestant Episcopal Church.

BLIND ALICE; or, Do right, if you wish to be Happy. By a Lady.

Dec. 26—1t

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

AGATHOS, AND OTHER SUNDAY STORIES; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A WEEK IN THE NEW YEAR, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

THE HOLY CHILD OF NAZARETH.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

SKETCHES AND STORIES FOR YOUNG CHILDREN 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,
Burgess' Version of the Psalms.
Sacred Melodies.
Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent,
Dec.26—tf Union Depository, 28 Ann St.

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.

Oct 17 THOMAS C. BUTLER, Agent.

BOOKS FOR CHRISTMAS AND NEW YEAR.

ALL the English and American Annuals published for 1841, with various Religious and Standard works in fine bindings. A very large assortment of books for children, together with Games, Puzzles, and Fancy Articles, suitable for Holiday Presents. For sale at H. & S. RAYNOR'S Bookstore,
Dec.19—3tif 76 Bowery.

EPISCOPAL PRAYER BOOKS,
Superbly Bound.

THE Publishers have on hand a few copies of their edition of the "Book of Common Prayer," bound expressly for exhibition at the late Fair of the American Institute, viz: in super extra morocco, gilt, with silk linings and morocco joints, three sizes, viz: 12, 18 and 24mo. Printed from new stereotype plates, in single columns, on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread.—They are a very splendid article for presents for the coming holidays.

A small number of each size have *silver* clasps.

H. & S. RAYNOR, Publishers,
Dec 19—3tif No. 76 Bowery.

COXE'S CHRISTIAN BALLADS.

WILEY & PUTNAM, 161 BROADWAY,

HAVE JUST PUBLISHED

CHRISTIAN BALLADS—By Arthur Cleveland Coxe, in one vol. 12mo., cloth, or beautifully bound in Turkey Morocco, for presents.

'CHRISTIAN BALLADS.'—This is the title of a thin volume of poems, just published by Wiley & Putnam of this city. Though no name accompanies them, it is known that Mr. Arthur Cleaveland Coxe is the author. Several of them have appeared in this paper, copied from the 'Churchman,' for which they were originally written, and they have nearly all been extensively re-published in the journals of this country and England. Mr. Coxe loves better

'The old and antique rhyme,
Than the light airs and recollected terms
Of these most brisk and giddy paced times,'

and there is consequently a seeming affectation of quaintness in his style, a use of words obsolete, etc. that will not please many readers; and some brief passages, particularly in the poem on Lake St. Sacrament, exhibit evidence of carelessness; yet the book contains fine poetry; better than any original volume, save one or two only, which has been published during the year. A deep love for the rites and ceremonies of the Episcopal Church, is the distinguishing characteristic of Mr. Coxe's ideas, but the poems are not polemical.—*New Yorker.*

'CHRISTIAN BALLADS.'—A small but handsome volume, bearing this title, has been issued from the press of Messrs. Wiley & Putnam, Broadway. Although published anonymously, we believe it is no secret that its author is Mr. A. Cleveland Coxe, one of our most promising young poets. Most of the poems in this collection attracted general admiration in the columns of the 'Churchman,' and subsequently in other religious, literary, and secular journals; and many of them are characterized by striking beauties, both of thought and execution. Our young friend will pardon us for saying, that in his brief prefaces he has, we fear, directed the reader's attention unnecessarily, and not over-humbly, to the religious influences by which he has been impelled to write. These would be inferred from the poems themselves, and *should* be, as it strikes us; without an apparent ostentation, which some might be uncharitable enough to consider as adscititious boasting, in relation to that which should rather be inferred than proclaimed; which 'vaunteth not it self, is not puffed up.'—*Knickerbocker*, Dec. '40.

W. & S. have also just published—

ENSENORE:—A POEM, in one vol. 8vo.

SACRED MELODIES, OR HYMNS FOR YOUTH, with appropriate selections from Scripture, in one vol. 12mo. Dec.19—3t.

SWORDS' ALMANAC FOR 1841.

JUST published and for sale by
SWORDS, STANFORD & CO.

Dec 19

D. APPLETON & CO., 200 BROADWAY,

HAVE THIS DAY PUBLISHED

A DISCOURSE concerning Prayer and the frequenting Daily Public Prayers, by Symon Patrick, D. D., some time Lord Bishop of Ely. Edited by Francis E. Paget, M. A., rector of Elford and chaplain to the Lord Bishop of Oxford. 1 vol. 16mo.

Recently published by the same author, and uniform with the above:

HEART'S EASE, or, a remedy against all troubles; with a consolatory discourse, particularly directed to those who have lost their friends and dear relations.

D. A. & Co. have in press, to be ornamented as the above with beautiful wood cuts, and to be elegantly printed:

SACRA PRIVATA, by T. Wilson, Lord Bishop of Sodor and Man, reprinted entire.

THE PARABLE OF THE PILGRIMS, by Symon Patrick, some time Lord Bishop of Ely.

DICE VIVERE,—*Learn to Live*, by Christopher Sutton, D. D.

DICE MORI,—*Learn to Die*, by the same author.

D. A. & Co., will also splendidly publish,

The Natural History of Society, by Dr. W. C. Taylor.

Schligel's Philosophy of History, 2 vols.

Palmer's Treatise on the Church, edited by Bishop Whittingham, 2 vols. 8vo.

Dec. 19.

A NEW AND BEAUTIFUL VOLUME OF SACRED POETRY.

D. APPLETON & CO., 200 BROADWAY,

Will publish early in the coming week,

THOUGHTS IN PAST YEARS, by the author of the '*Cathedral.*' 1 vol.

There can be no more appropriate or beautiful volume, as a Christmas or New Year's present, than these delightful "*Thoughts in past years.*"

D. A. & Co., have just published the interesting volume by Mary Howitt, entitled "SOWING AND REAPING," gilt extra.

Dec. 19.

CHURCH MUSIC—SITUATION WANTED

A YOUNG LADY who is familiar with the Church Service, and can read Music at sight, is desirous of securing a situation as Principal Singer in a Church in this City or Brooklyn.

INSTRUCTION IN MUSIC.

Having received a thorough Musical Education from the first masters, and recently had the charge of the Musical department of a Female Seminary at the South, she is also desirous of a similar situation in this city or vicinity. Lessons on the Piano Forte and in Singing, will also be given at Seminaries, or at the residence of pupils. References of the first respectability can be given.

For terms, &c., address "WILMOT," Churchman Office. Dec 12—3t

18mo RUBRICATED COMMON PRAYER BOOK.

NEWLY corrected and very carefully compared with the Standard Books of the Church, by a Presbyter, appointed by the Rt. Rev. Bishop Onderdonk—and the most minute errors have been corrected. This edition is printed on very fine paper, and embellished with six appropriate and highly finished steel engravings, by the first artist; and bound in various styles of Turkey morocco, plain and extra gilt very appropriate for a holiday gift, as there is a rich presentation plate in front of the book. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by
GEORGE MILLER,
Nov 28 –tJan 2. 647 Broadway.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

PRAYER BOOKS, BIBLES, &c. &c.

JUST RECEIVED, an elegant assortment of Prayer Books, Bibles, &c. &c., in all sizes and bindings. Prices from 25 cts to $10.

Bp. Wilson's Sacra Privata, London ed. calf extra.
Christian Year.
Religious Offering.
Friendship's Offering.
Christian Keepsake.
Blunt's Life of Christ.
Young Ladies' Companion, and
Life of Wyckliffe, by Miss Margaret Cox.
Glimpses of the Old World, and Walk about Zion, by Rev. J. A. Clark.

The Church Choir, a highly approved work, adapted to the worship of the Protestant Episcopal Church, by Joseph Muenscher, Professor of Biblical Theology, Theological Seminary, Ohio.

Also, Episcopal, Theological and Devotional Books, &c. &c., with a variety of Books suitable for the Holidays. For Sale by CHARLES HENRY,
124 Fulton Street, 2d door from Nassau.

Dec. 12, 1840—3w.

INSTRUCTION.

WANTED, a situation either as Private Instructor, or in connection with some Seminary in this city, where either his whole time or a fraction of it would be required. The applicant brings the testimonies of successful experience,—is a graduate of Union College, expects to devote years to this employment, and can produce the most satisfactory references. Address S. S. N. through the city Post Office.

New York, Dec. 12, 1840—tf

THE Subscriber has opened a class for the Instruction of Young Ladies, at his own house, No. 101 Third Avenue, in the higher department of English literature, including the theory and practice of composition—an outline of history, ancient and modern, with some attention to the writers on mental philosophy.

Days of attendance, Mondays, Tuesdays, Thursdays and Fridays, from 11 A. M. to one P. M.

Terms, $25 per quarter of 12 weeks.

ARCH. McVICKAR,
December 5—4t. No. 101 Third Avenue.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washton Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

TWO LADIES, lately arrived from England, are desirous of employment as Instructresses; they are proficient in Music and Drawing, and conversant with every branch of a solid and genteel education.—They will be happy to attend schools in New York and its immediate neighborhood; or to give lessons either at the houses of their pupils, or at their own rooms. The elder has been engaged in the Vice-Chancellor's family at Oxford, and both are permitted to refer to the following gentlemen in New York:

The Right Rev. Benjamin T. Onderdonk, D. D., Bishop of New York; the Rev. William Berrian, D. D., the Rev. Manton Eastburn, D. D; the Rev. Edward Y. Higbee; the Rev. James Milnor, D. D.; the Rev. Joseph H. Price; the Rev. Samuel Seabury, D. D.; the Rev. Thomas H Taylor, D. D.; the Rev. Jonathan M. Wainwright, D. D.; James B. Elliman, Esq.; John H. Hicks, Esq.; John Smith Rogers, M. D.; and Messrs. Swords, Stanford & Co., from whom further information may be obtained.

469 Broadway. Nov. 28—tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute fo the best Organ, 1839.

Sept. 29, 1840. eow6m

POETRY.

For the Churchman.

SELECTIONS FROM ANCIENT RELIGIOUS POETRY.

HENRY VAUGHAN. Died 1695.

CHRIST'S NATIVITY.

Awake, glad heart ! get up and sing !
It is the birthday of thy King !
Awake ! awake !
The sun doth shake
Light from his locks, and all the way
Breaking perfumes, doth spice the day.

Awake ! awake ! hark, the wood rings ;
Winds whisper, and the busy springs
A concert make :
Awake, awake !
Man is their high priest, and should rise
To offer up the sacrifice.

I would I were some bird or star,
Fluttering in woods, or lifted far
Above this inn
And road of sin !
Then either star or bird should be
Shining, or singing still to thee.

I would I had in my best part
Fit rooms for thee ! or that my heart
Were as clean as
Thy manger was !
But I am all filth and obscene ;
Yet, if thou wilt, thou canst make clean :

Sweet JESUS, *will* then ; let no more
This leper haunt and soil thy door ;
Cure him, cure him,
O release him !
And let once more, by mystic birth,
The LORD of life be born on earth.

CHRIST IN THE CRADLE, IN THE GARDEN, AND IN HIS PASSION.

CAREY'S POEMS. Date 1651.

I.

Look, how he shakes for cold !
How pale his lips are grown !
Wherein his limbs to fold,
Yet mantle has he none.
His pretty feet and hands
(Of late more pure and white
Than is the snow that pains them so)
Have lost their candor quite.
His lips are blue,
(Where roses grew,)
He's frozen every where :
All the heat he has,
Joseph, alas !
Gives in a groan, or Mary in a tear.

II.

Look, how he glows for heat !
What flames come from his eyes !
'Tis blood that he doth sweat ;
Blood his bright forehead dyes.
See, see, it trickles down :
Look how it showers amain !"
Through every pore
His blood runs o'er,
And empty leaves each vein.
His very heart
Burns in each part ;
A sin his heart doth sear :
For all this flame,
To cool the same,
He only breathes a sigh, and weeps a tear.

III.

What bruises do I see !
What hideous stripes are those !
Can any cruel be
Enough to give such blows ?
Look, how they bind his arms
And vex his soul with scorns !
Upon his hair
They make him wear
A crown of piercing thorns.
Through hands and feet
Sharp nails they beat ;
And now the cross they rear :
Many look on ;
But only John
Stands by to sigh : Mary to shed a tear.

IV.

Why did he quake for cold ?
Why did he glow for heat ?
Dissolve that frost he could,
He could call back that sweat.
Those bruises, stripes, bonds, taunts,
Those thorns, which thou didst see,
Those nails, that cross,
His own life's loss—
Why, O, why suffer'd he ?
'Twas for thy sake :—
Thou, thou didst make
Him all those torments bear :
If then his love
Do thy soul move,
Sigh out a groan, weep down a melting tear.

PEACE.

HENRY VAUGHAN. Died 1695.

My soul, there is a country
Far beyond the stars,
Where stands a winged sentry
All skilful in the wars :
There, above noise and danger,
Sweet Peace sits crowned with smiles ;
And one born in a manger
Commands the beauteous files.
He is thy gracious friend,
And oh, my soul, awake,
Did in pure love descend
To die here for thy sake.
If thou canst get but thither,
There grows the flower of peace,
The rose that cannot wither,
Thy fortress and thy ease.
Leave then thy foolish ranges ;
For none can thee secure,
But one who never changes,
Thy GOD, thy life, thy cure.

NURSING OF THE INFANT SAVIOUR.

OTTFRIED, OF THE AGE OF CHARLEMAGNE.

Translated by S. T. Coleridge.

She gave with joy her virgin breast ;
She hid it not, she bared the breast
Which suckled that divinest babe !
Blessed, blessed were the breasts
Which the Saviour infant kissed ;
And blessed, blessed was the mother
Who wrapped his limbs in swaddling-clothes,
Singing placed him on her lap,
Hung o'er him with her looks of love,
And soothed him with a lulling motion.
Blessed ! for she sheltered him
From the damp and chilling air ;—
Blessed, blessed ! for she lay
With such a babe in one blessed bed,
Close as babes and mothers lie !
Blessed, blessed evermore,
With her virgin lips she kissed,
With her arms and to her breast
She embraced the babe divine,
Her babe divine the virgin mother !
There lives not on this ring of earth
A mortal, that can sing her praise.
Mighty mother, virgin pure,
In the darkness of the night
For us she bore the heavenly LORD.
And when thou didst depart, no car of flame
To bear thee hence in lambent radiance came ;
Nor visible angels mourned with drooping plumes ;
Nor didst thou mount on high,
From fatal Calvary,
With all thine own redeemed out bursting from their tombs.
For thou didst bear away from earth
But one of mortal birth,
The dying felon by thy side, to be
In Paradise with thee.

Nor o'er thy cross the clouds of vengeance brake ;
A little while the conscious earth did shake
At that foul deed by the fierce children done ;
A few dim hours of day
The world in darkness lay ;
Then basked in bright repose beneath the cloudless sun :
While thou didst sleep within the tomb,
Consenting to thy doom ;
Ere yet the white-robed angel shone
Upon the sealed stone.
And when thou didst arise, thou didst not stand
With desolation in thy red right hand,
Plaguing the guilty city's murderous crew :
But thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faithful few.
Then calmly, slowly thou didst rise
Into thy native skies,
Thy form dissolved on high
In its own radiancy.

HYMN TO THE SAVIOUR.

HENRY, PROFESSOR OF POETRY. OXFORD.

——— Thou knowest, Merciful !
Thou knowest all things, and dost ever turn
Thine eye of pity on our guilty nature ;
For thou wert born of woman : thou didst come,
O Holiest ! to this world of sin and gloom,
Not in thy dread omnipotent array ;
And not by thunders strew'd
Was thy tempestuous road,
Nor indignation burnt before thee on thy way.
But thee, a soft and naked child,
Thy mother undefiled,
In the rude manger laid to rest
From off her virgin breast.
The heavens were not commanded to prepare
A gorgeous canopy of golden air ;
Nor stooped their lamps th' enthroned fires on high :
A single silent star
Came wandering from afar,
Gliding unchecked and calm along the liquid sky ;
The eastern sages leading on,
As at a kingly throne,
To lay their gold and odors sweet
Before thine infant feet.

The earth and ocean were not hushed to hear
Bright harmony from every starry sphere ;
Nor at thy presence brake the voice of song
From all the cherub choirs,
And seraphs' burning lyres,
Poured through the host of heaven the charmed clouds along.
One angel troop the strain began.
Of all the race of man
By simple shepherds heard alone,
That soft hosanna's tone.

CHRISTMAS CAROLS.

From a London publication, entitled "Christmas Carols, or Sacred Songs, suited to our Lord's Nativity."

CAROL III.

THE ANGEL'S MESSAGE.

Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is CHRIST the LORD.—Luke ii. 10, 11.

TO BE SUNG BY TWO ALTERNATE COMPANIES.

First Company.

Once again the festal morning,
Our salvation's pledge, is come ;
Hark ! the bells with timely warning,
Brethren, call us far from home ;
Far from home in thought to wander,
To Judea's holy shore,
Bethlehem's storied scene to ponder,
Bethlehem's cavern'd grot explore.

Second Company.

See, within that humble dwelling,
Where a new-born babe is laid !
Shepherd-swains their joy are telling,
O'er him leans a gentle maid.
Leans she o'er that infant sleeping,
With a mother's bliss and pride ;
Cherub forms, their vigil keeping,
Wait meseems with awe beside.

First.

He it is, the LORD's anointed,
Man's transgression to redress ;
He it is, by GOD appointed,
Man to rescue, and to bless :
Born to be our Great Example,
Man to Eden's bliss to lead ;
Born the serpent's head to trample,
Born the Woman's promis'd Seed.

Second.

He it is, through far-off ages,
Whom successive visions trace,
Sung by patriarchs, prophets, sages,
Of the Hebrews' chosen race :
He to bless the favor'd nation,
Abraham's faithful sons, design'd,
He to bless the whole creation,
All the kindreds of mankind.

First.

He it is, in Israel's story,
Heir of David's royal crown,
Heir of more than David's glory,
To be born in David's town :
Israel's Prince, whose generation
In the days of old is lost ;
He who laid the world's foundation,
Worship'd by Jehovah's host.

Second.

He it is, whose birth stupendous
Should Jehovah's signet show,
When to counsel, rule, defend us,
He should visit earth below.
Hark the Prophet ! List, and hear him !
"Lo, a Virgin," he began,
"Shall conceive a Son, and bear him
True Emanuel, God with man !"

First.

Brethren, in yon lowly dwelling,
Mark, that new-born babe is He !
Well may Bethlehem's swains be telling
Their delight that babe to see :
Well that maid her infant sleeping
May survey with joy and pride ;
Cherub forms, their vigil keeping,
Well may wait with awe beside.

Second.

Promis'd offspring of the woman,
Abraham's seed, and David's heir,
By conception superhuman,
Whom a virgin pure should bear :
He whom men should hail delighted,
He by angel tongues ador'd ;
See them all in Him united,
CHRIST the Saviour, CHRIST the LORD !

CAROL IV.

THE ANGELICAL HYMN.

And suddenly there was with the angel a multitude of the heavenly host, praising GOD, and saying, Glory to GOD in the highest, and on earth peace, good will toward men.—Luke ii. 13, 14.

From the hallow'd belfry tow'r,
Hark ! resounds the midnight hour.
Seek, who will, the silent sleep,
We our yearly vigil keep,
And our solemn carol raise
Duly to the Saviour's praise.
Virgin-born, thy praise we sing,
Son of the Almighty King !

Hail the night, and hail the morn,
Which beheld the Saviour born !
Then in Bethlehem's wakeful fold,
Tidings good the angel told ;
Tidings full of joy and grace
To each son of Adam's race ;
GOD in form of man array'd,
GOD for man a servant made.

Virgin-born, thy praise we sing,
Son of the Eternal King !
When in Thee the Angel's voice
Bade the shepherds' heart rejoice,
Straight was heard an answering cry,
"Glory be to God most high,"
Echoed from the heavenly train ;
"Peace on earth, good will to men !"

Hark ! we catch the heavenly song ;
Hark ! the cherubs' hymn prolong :
"Glory be to GOD most high !
Who, enthron'd above the sky,
Deigns to cast his sight below ;
And, to bless this world of wo,
Sends his Son our flesh to take,
Humbled thus for sinners' sake !"

Hark ! the Angel's song agen :
"Peace on earth, good will to men !
Peace from Him, the Prince of Peace !
Lo, to grace his coming cease
Judah's horse, and Ephraim's car,
Battle-bow, and shafts of war :
And descends the mystic dove,
Emblem of the God love !"

Thus to hail thy natal day,
Prompted by thine Angel's lay,
Virgin-born, thy praise we sing,
Son of the Eternal King !
Grant us, as we sing, to live ;
Grant us day by day to give
Glory first to God, and then
Peace on earth, good will to men !

FEAST OF CHRISTMAS DAY.

The Epistle, Heb. i. 1, Gospel, John i. 1, and Collect, are plainly suitable to the day, all mentioning the birth of CHRIST. Besides, this feast hath proper psalms, in which some verses are peculiar to the day, as will appear, if they be well considered. The first psalm for the morning service is xix. "The heavens declare the glory of GOD ;" very suitable to the feast, for at His birth a new star appeared, which declared His glory and deity so plainly that it fetched the sages of the East to come and worship Him : "Where is He that is born king of the Jews ? for we have seen His star in the east, and are come to worship Him."

The second psalm for the morning is xlv, which at the beginning of it, is a genethliac, or birth-song of CHRIST : "Thou art fairer than the children of men," ver. 3, and of his mighty success in subduing the devil and the world by the word of truth, of meekness and righteousness," ver. 5, &c.

The third is psalm lxxxv., which is principally set for the birth of CHRIST : for it is a thanksgiving to GOD for sending a Saviour, which should save His people from their sins, the greatest captivity that is, and therefore cannot properly be meant of any but CHRIST, who was therefore called "JESUS, because He should save His people from their sins," Matt. 1. 21, and so the primitive Church understood it, and therefore selected it out as a part of their office for this day as being proper and pertinent to the matter of the feast : for the meeting here specified, of mercy and truth, righteousness and peace, ver. 10, 11, was at CHRIST's birth, who said of himself, that He was the truth, who as He had a birth from heaven, to wit, His divine nature, so had He another, as man from earth, from the virgin ; which birth drew righteousness to look from heaven upon poor sinners with a favorable look, and made righteousness and peace kiss, for the delivering of sinners from their captivity. True it is, the prophet in the first verses speaks of this delivering as of a thing past : "LORD, thou hast turned away the captivity of Jacob." Yet for all this it may be a prophecy of our salvation by the coming of CHRIST hereafter ; for as St. Peter says, David being a prophet and seeing this before, Acts ii. 30, 31, spake of CHRIST's nativity as if it were already past.

The evening Psalms are lxxxix., cx., cxxxii. The first and last of which are thankful commemorations of GOD's merciful promise of sending our LORD CHRIST into the world, that "seed of David, which He had sworn to establish, and set up His throne forever." For which, "O LORD, the very heavens shall praise thy wondrous works, and Thy truth in the congregation of the saints." The Church was in affliction now, as is plain in both these psalms ; but such was the joy that they were affected with, at the promise of CHRIST's birth and coming into the world, that they could not contain, but even in the midst of their misery break forth into thanksgiving for it. And how can the Church excite us better to thanksgiving to GOD for the birth of CHRIST upon this day, than by showing us how much the promise of it afar off wrought upon the saints of old ? Psalm cx. expressly mentions the birth of CHRIST : "The dew of Thy birth is of the womb of the morning," ver. 3. As the morning dew brings forth innumerable fruit, so shall the birth of CHRIST bring forth innumerable faithful people, and therefore the prophet here does, as we should this day, adore and praise the goodness of GOD for the birth of CHRIST, the cause of so much good.

It is admirable to behold the frame of the Church's holy office and service this day. In the first lessons, she reads us the prophecy of CHRIST's coming in the flesh ; in the second Lessons, Epistle and Gospel, she gives us the history of it ; in the Collect, she teaches us to pray, that we may be partakers of the benefit of his birth ; in the proper preface for the day, as also in the proper psalms, she sets us to our duty of adoring and glorifying GOD for his mercy. In the Lessons and Gospels appointed, Holy Church does the angels' part : bring us glad tidings of our Saviour's birth. "Behold, I bring you glad tidings of great joy, for unto you is born this day a Saviour, which is CHRIST the LORD." In appointing the special hymns and psalms, she calls upon us to do the shepherd's part, to "glorify and praise GOD for all the things that this day we hear and see," and to sing with the angels "glory to GOD in the highest, for His good will to men."

For the antiquity of this day, many testimonies might be brought out of the ancients ; but, because I intend brevity, I shall be content with two beyond exception. St. Augustine witnesses, that it was the custom of Holy Church to keep this day : and upon the five and twentieth of December. St. Chrysostom makes a sermon to prove that the keeping of Christmas-day was ancient even from the first times, and that the Church kept the true day. In the same sermon he says, "It is a godly thing to keep this day." Nay further, that "the keeping of this day was one of the greatest signs of our love to CHRIST." Amongst other arguments which he uses there, to persuade his hearers to keep this day, he brings this, that the custom of keeping this day was religious and of God, or else it could never have been so early spread over the whole world in spite of so much opposition.—*Sparrow's Rationale.*

HODNET CHURCH.

I sat down upon an old bench of heavy black oak in the rector's chancel of Hodnet Church. The day was very beautiful ; it was one of those mild sunny days that come, many of them together, before the blackthorn blossoms and the sharp east wind sets in, making a second, though a short-lived winter. Through the Gothic archway of the little chancel-door, all seemed bright and cheerful in the open air, the atmosphere full of golden light, the springing grass in the churchyard, the young fresh leaves just opening, the ceaseless cawing of the busy rooks in the high trees about Hodnet Hall, and the sweet songs of a hundred joyous birds.

The solemn quietness and mellowed light within the church were better suited to my mood. I was thinking of Reginald Heber. It was in that church that he had led the worship of the great congregation, during the period of his ministry in England, until he was made bishop of Calcutta. How often had his untravelled heart turned to his beloved parishioners in dear, dear Hodnet ! and doubtless that country church and the old familiar faces there, had often and often risen up before him, and been welcomed with blessings from his kind and loving heart. I thought of his farewell sermon in the midst of his sorrowing flock, and of the affecting description given of his departure from Hodnet. "From a range of high grounds near Newport, he turned back to catch a last view of his beloved Hodnet ; and here the feelings which he had hitherto suppressed in tenderness to others, burst forth unrestrained, and he uttered the words which have proved prophetic, that he 'should return to it no more !'" As I thought of him I blessed that gracious Master, who in calling his servant from the charge of a few sheep in this quiet and remote spot, to make him the shepherd of the flocks upon a thousand pastures, had so graciously fitted him for his high calling, not only bestowing upon him many splendid gifts, but those meek and lowly graces without which no gifts of genius could have made him fit to be the minister of Him, who is at once meek and lowly in heart, and the Great Shepherd and Bishop of our souls. I thought of that which has always appeared to me the most blessed assurance of his growth in grace, and his ripeness for eternity, the prayer found after his departure in his book of private devotions, bearing date the 28th of March. (He entered into his rest on the 3d of April.) "Oh my Father, my Master, my Saviour, and my King, unworthy and wicked as I am, reject me not as a polluted vessel ; but so quicken me by Thy Spirit from the death of sin, that I may walk in newness of life before Thee ! Convert me first, O LORD ! that I may be the means in Thy hand of strengthening my brethren ! Convert me, that I may be blessed to the conversion of many ! Yea, convert me, O JESUS ! for mine own sin's sake, and the greatness of my undeserving before Thee, that I, who need Thy mercy most, may find it in most abundance ! LORD, I believe—help Thou mine unbelief ! LORD, I repent—help Thou mine impenitence ! Turn Thou me, O LORD, and so shall I be turned ! Be favorable unto me, and I shall live ! and let what remaineth of my life be spent in Thy service, who livest and reignest with the Father and the Holy Ghost, now and for ever ! Amen." And as I thought upon this prayer of a contrite and believing heart, I felt how many of those who praise Reginald Heber for the natural sweetness of his disposition and his character, naturally lovely among men, how many think nothing of that disposition and that character which distinguished him as a renewed and spiritual man before his GOD. Had he rested in his natural character, it might have been said of him, "And JESUS beholding him loved him, and said unto him, One thing thou lackest ;" he did not however, rest in that fair and amiable character, but was taught by the Gospel to form his opinion of himself, and on his tomb it might have been written, and written in sober truth,

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

But how am I writing on, forgetting that I sat down to give some account of Hodnet ! Ah ! who that enters Hodnet Church will not sometimes forget every thing but Reginald Heber ? We will go to his tomb, not his grave, for his honored remains rest in another quarter of the globe.

On the side wall of the southern chancel, just beyond and just above the very spot where the good rector of Hodnet had so often stood, is a tablet of white marble, upon which the finely shaped head and intelligent features of Reginald Heber have been cut in bold relief by Chauntrey. The tablet itself, and the folds of rich drapery partly veiling it, are extremely elegant. There is a long inscription—too long for the monument of Heber, and too commonplace. I was glad, however, to find an English epitaph over a minister of the Church of England, which the poor and unlearned of an English congregation can read for themselves.

Sacred to the memory of the Right Reverend Father
in GOD,
REGINALD HEBER,
Who was born April 21, 1783 ;
Instituted to the Rectory of this parish 1807 ;
Chosen Preacher at Lincoln's Inn, 1822 ;
Consecrated Bishop of Calcutta, 1823 ;
And died at Trichinopoly.
This monument is erected at the request of
His maternal uncle, the Reverend G. Allanson, late
Rector of this Parish ;
In honor of one whose virtues will long be held in
pious remembrance here,
Where the poorest of his Parishioners regarded him
as a friend, and where he administered to
the temporal and spiritual wants of all,
As a Father and a Faithful Guide,
One whose preaching was Simple, Impressive, Charitable, Earnest, Eloquent,
Fitted alike to move the affections and convince the
understanding ; whose life was a
beautiful example of the Religion to which it was
devoted ;
And who in every state to which he was called,
Performed his humblest, as well as his highest duties,
diligently and cheerfully,
With all his heart, and with all his soul, and with
all his strength.

I have had more facilities than a mere editor would have had for learning something of the history of Hodnet Church, but very slender materials are to be found at the place itself. Leland's description of it in one word exactly suits it now : "Hodnet, a townlett." It is neither a village nor a town, but consists of little more than two streets of irregular buildings. At the upper end of the higher street stands the church. The whole churchyard and many parts of the "townlett" are bedded on a huge mass of rock, the old red sandstone which is often, I believe, a projecting stratum in this part of Shropshire. The church is built of the same kind of rock. There are two small chapels of ease to the Church of Hodnet, for the parish itself is very extensive, and consists of thirteen townships ; but the clergymen of the little churches of Moretonsea and of Weston do not officiate in Hodnet Church.

The work of spoliation seems to have been carried on at Hodnet with a bold and reckless hand during the rebellion. The rector, Dr. John Arnway, Archdeacon of Litchfield, being devotedly attached to the royal cause, was driven from Hodnet by the garrison of Wenn. His rectory and his books were burnt ; and not merely to the rector and his own personal possessions did this persecution extend,—the Church was stripped of its ancient memorials, even the registers were destroyed. Dr. Arnway has related part of his sufferings in two little pieces called "The Tablet," and "An Alarm." In one of them he says, "they offered me £400 per annum, sweetened with the commendation of my abilities to bow to it (meaning the covenant.) I replied I had rather cast my staff and tackling all overboard to save my passenger and pinnace (soul and body,) than sink my passenger and pinnace to preserve my staff and tackling." Again he complains that his persecutors left him not a Bible of his library to comfort him, nor a sheaf of his means to nourish him, nor a suit of his clothes to cover him, nor use of common air to refresh him. He lost a large fortune, which he did not lament in his extremest penury, and never recovered either his books or papers ; but after being imprisoned and very illused, he fled first to the Hague and then to Virginia, where he died in poverty before the Restoration. "He was a very worthy and excellent man ; he yearly clothed a certain number of poor old people, (I think they were twelve,) and dined as many every Sunday at his table ; and his loyalty kept pace with his charity, for he furnished out no less than eight troopers for his Majesty's service, which alone is sufficient to account for the true reason of all his troubles."—*Walker.* After the turbulent times of the Rebellion, a most extraordinary carelessness and negligence seem to have prevailed for many years about Hodnet Church.

The spacious church is divided into two broad aisles and chancels by a row of six pillars, five of them circular and one octangular, running lengthways the whole extent of the building, and supporting five circular and two pointed arches ; the capitals of the pillars are without any ornament. The ceilings of the north and south chancels are panelled with dark oak, and small, but flowered, bosses. The royal arms are painted between the south aisle and the chancel, with the date 1660. The church is dedicated to St. Oswald. At the principal entrance is a small open box for alms, with two locks, and the words "Remember the poor" in raised carving upon the front of it.

There is little that is attractive either to the antiquary or the man of elegant taste in Hodnet Church. The font is very old and grotesque, but some village painter has exerted his barbarous skill to spoil its old rough carving of griffins and other monsters, by a smooth surface of white paint, smeared and striped with grey, intended to represent marble. In the broad and lofty mullioned window that fills up the whole eastern end of the northern chancel, there are one or two fragments of colored glass, no more. Beneath this window stands a reading desk, of carved oak, to which some old books are fastened with chains. But Fox and Jewell and the other few ancient volumes are now seldom opened.

> "All needless now their weight of massy chain,
> Safe in themselves the once-loved works remain ;
> No readers now invade their still retreat,
> None try to steal them from their parent seat ;
> Like ancient beauties they may now discard
> Chains, bolts, and locks, and lie without a guard."
> *Crabb's Library.*

On the south wall, but upon the chancel wall higher up, are two other monuments, the most simply elegant of any in the church, both possessing a melancholy interest : for they are memorials of the graves of two young clergymen, Thomas Cuthbert Heber, and Charles Cowley Cholmondeley, the first the younger brother, the latter the husband of Reginal Heber's only sister. Both of them were tenderly loved, both are still deeply lamented, and both were well worthy to be loved and lamented with no common affection.

Hodnet is worthy of notice as being the native parish of the high and truly honorable family of the Hills of Hawkstone. The family vault, bearing the date of A. D. 1500, is beneath the pavement of the north chancel. Sir Rowland Hill, already mentioned, an ancestor of the present family, was born at Hawkstone, in the parish of Hodnet, in the reign of Henry the Seventh. He was one of the most opulent merchants of his time, and possessed immense wealth. Fuller has given this fine testimony to his character : "Being sensible that his great estate was given him of GOD, it was his desire to devote it to his glory ;" and he seems to have acted according to this desire, for he was not only prayerful, conscientious, and watchful, but distinguished for his good deeds and his munificent spirit.

There are several monuments in Hodnet Church sacred to the memory of members of this excellent and much respected family.

In a corner, where it cannot be generally seen, is the monumental tablet of Sir Richard Hill, the elder brother of that generation of which the late Rev. Rowland Hill was now the only survivor.

Another curious circumstance is worthy of note, as connected with Hodnet Church. The sum of £2. 15. 2. is paid yearly, according to some old agreement, by the Rector of Hodnet, to the Pendrills of Boscobel, the family in whose house Charles the Second was concealed. Perhaps the patron in those days, as well as the rector, Dr. Arnway, was devotedly attached to the royal fugitive, and consented to pay off part of the king's debt of gratitude, by allowing such a tax to be laid on the income of the living of Hodnet.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co., N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

TERMS—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy ; to the Principal, the Rev. W. F. Walker, at the Institute ; or to J. W. Mitchell, Esq., 23 Nassau street, New York.
Troy, Oct 1, 1840—tf

CHURCH ORGANS AND PARLOR ORGANS.
HENRY ERBEN, No. 172 Centre-street,
offers for sale
ELEVEN CHURCH AND PARLOR ORGANS.
varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism ; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia ; and Southern Churchman, Richmond ; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

R. S. H. GEORGE,
THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union
March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr Lyell, 77 Authony-street, where applications may be made for her services. Sept. 5.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

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